# A DISCOVRSE Of divers PETITIONS OF HIGH

Concernment, and great consequence; delivered by the Authour, into the hands of King JAMES, of famous memory, and into the hands of our gracious King CHARLES;

And divers other Letters delivered unto some great Peers of the Land, and divers Knights and Ladies, and others of great worth and quality.

A Treatise of Melancholie, and the strange effects thereof; with some directions for the comforting of poor afflicted soules, and wounded consciences; and some directions for the curing and reclaiming furious mad men, and some rare inventions, in case of great extremity, to feed them, and preserve them from famishing, and to procure them to speak: which it pleased the God of wisdom to enable me to finde out in the long time of fifty years experience and observation.

*By* JOHN SPENCER *Gentleman.*

ECCLESIAST. 7. 27.

*I have compassed about, both I and my heart, to know and enquire, and search to know wisdom, and to know the wickednesse of folly, and foolishnesse of madnesse.*

LONDON
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MVSEVM
BRITAN
NICVM

TO

# THE HIGH AND MIGHTY MONARCH

CHARLES by Divine providence King of Great *Britaine*, *France* and *Ireland*, &c.

Our Highneſſe may iuſtly condemne this as a high preſumption, to preſent the moſt eminent King in the Chriſtian World with a diſcourſe of Petitions and Coppies of Letters: but I have found favour in your ſight when I preſented them unto your highneſſe upon more dangerous tearmes, and therefore I truſt that bleſſed Lord will move your heart ſtill to accept of the hearty deſires of your poore ſubject, though they be not clothed with the glorious ornaments of Wiſdome and Eloquence, as was fit to dedicate to the view of ſo learned and judicious a Prince, but my comfort

is, I ſpeake to a merciſull King, that knowes how to paſſe by infirmities, and to pardon great offences: and ſo beſeeching the Lord God of heaven and earth to bleſſe your Highneſſe with many happy dayes, long to raigne over us to heare the Petitions of your faithfull Subjects, and to redreſſe their wronges, craving pardon for my boldneſſe, I humbly take my leave.

Devoted to your

Highneſſe Service,

IOHN SPENCER.

# A DISCORSE OE DIVERS PETITIONS OF HIGH CONCERNment, and great consequence.

*This Petition was written upon the Booke for the recreation upon the Lords day, and I delivered it to King* Iames *at Greenwitch: hee tooke it with him in his Coach, and committed mee to* Mr. Hutchinson, *of the guard, for a certaine time, and was graciously pleased to have great care of mee for my diet and lodging, and after divers disputations with Bishop* Neal, *and Bishop* Buckridge, *set mee at libertie.*

READ O King, read O King, and then consider well,
If ever any such decree was made in Israel.
Help O King, help O King, and let not the Sabbath.
Of our glorious God be thus prophained,
With grievous sins in open streets proclaimed:
Nor in Dooms dreadfull day this heavy handwriting,
Bee iustly brought against great Britains Royall King.

The humble Petition of
your sinfull Subiect,
JOHN SPENCER.

*A Petition delivered to King Iames at Bleſſe.*

Good King *Iames* reforme thy Court of curſed
ſwearing,
Which otherwiſe will undoubtedly Gods heavy
iudgement bring:
And to his faithfull Miniſters gracious bee,
Whoſe ruine elſe we ſoone ſhall ſee;
This happy boon an earneſt ſuit to thee I make,
Oh Conſider well, and grant it for Chriſts ſake.

The humble Petition of
your ſinfull Subiect

*Iohn Spencer.*

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*A Petition delivered to our gracious King* Charles *at Finchingbrook, at his going to his Army Royall, Anno,* 1639, *March* 28.

THe glorious Lord of Heaven and Earth the God of battel, and Lord of Hoſts, for our Lord Jeſus Chriſt his ſake, bleſſe our gracious King *Charles*, and his brave Army, and cover his Royall head in the day of battell, and returne him with honour and victorie to his Royall Queen: but I beſeech your Highneſſe, give your poor Subiect

leave

leave to intreat you that you would not adventure your ſelfe in the day of battell; but remember what the Souldiers ſaid unto the valiant King, *David*, 2 *Samuel*, 21.17. *Thou ſhalt go no more out with us to the battell, leſt thou quench the light of Iſrael*, and conſider what counſell that kingly Prophet giveth, *Pſalme* 34. 17. *Eſchew evill and do good, ſeek peace and enſue it.* And therefore that faire Englands happy peace may not be now endangered; let the new Scottiſh Service Book, and the book for the recreation upon the Lords Day, be both throwne over the Scottiſh Bank, and ſo I humbly take my leave, and although by reaſon of my old age, and ſome wounds that I received at the famous ſiege of Oſtend, I am diſabled to doe your Highneſſe ſervice in the war, yet as my bound duty is, I will dayly pray unto the God of Peace, to ſet your feet in the way of peace.

The humble petition of
your loyall Subiect

*John Spencer.*

*A Petition delivered unto our gracious King* Charles, *upon this occaſion; The King was to go towards* New-market *upon Munday, but the waggon and the hounds went thorow Cheapſide upon the Lords day, which was not lawfull, O King: I never heard that they removed ſince upon the Lords day, ſo gracious was the Kings care herein.*

Good King *Charles, Remember to keep holy the Sabbath day,*
And let not *Charles* wain be ſeen to move on London way;
But in the high Sphear of heavenly Contemplation:
Let that day be ſpent in holy meditation:
Both King, ſervants, ſubiects, all zealous for Gods glory,
To hate profaneneſſe, and to aboliſh all idolatry;
That ſo when thy bleſt ſoul ſhall leave thy Royall breaſt,
Thou mayeſt in heaven for ever have a glorious reſt.

The humble petition of

your ſinfull ſubiect

*Iohn Spencer.*

*A Petition unto our gracious King* Charles, *upon the late ſetting forth of the Book for Recreations upon the Lords day.*

Good King *Charles* to hear be graciouſly pleaſed
That this Book in the dayes of your Father, King
of great renown,
Grew very ill, and grievouſly diſeaſed,
And to prevent the miſchief that thereby might
redowne,
Was with wiſdoms holy care haply ſuppreſt:
And ſo good King *Charles* for evermore let it reſt.

The humble petition of

your poor ſinfull ſervant

*Iohn Spencer.*

*I ſent my ſon with this Petition, who made great haſte, and delivered it to the King; it pleaſed his highneſſe to commit him priſoner to the guard of his Royall perſon, and ſet him at liberty the next day, and commanded the Lords of Scotland to attend his highneſſe in Parliament upon Munday, and there concluded a happy peace.*

*A ſtrange and ſtrong tranſportation upon the Lords day, April 27. 1639.*

THis day going to the Church of great Staughton, and hearing the bels chime I fell into a ſtrong apprehenſion that I ſaw King *Charles* in the field with his brave Army, under his Standard Royall upon a hill, with his owne Squadrons, and the Scottiſh Army in the field alſo, and the King gave directions unto his Colonels and Captaines to charge the Scottiſh Battalions here and there, till the battell grew very bloody and mortall on both ſides, and almoſt all the Peers of England, and all the Nobilitie of Scotland lay ſlaine in the field : and then the valiant King *Charles* ſeeing it grew to ſuch extremity, deſcended the hill, and with great fury and reſolution, charged the ſcattered body of the Scottiſh Army and made a great ſlaughter of them, and ſo obtained the victory, and forc'd them to leave the field, and then returned to mourn over his noble Peers that there lay ſlain upon the ground, which put me into ſuch a paſſion of weeping, that meeting with Mr. *Saul* our Preacher, and Mr. *Bauldin* and they ſeeing of me in ſuch a paſſion of mourning, and deſirous to know the cauſe thereof, I could not declare to them the cauſe of my great ſorrow, but went into the Church, and prayed with a troubled ſpirit, The Lord grant if it be thy bleſſed will, that it may prove but a melancholy

Conceit,

Conceit. but oh that your Highneſſe would be be graciouſſly pleaſed to call a Parliament, turne the faces of theſe brave Armies towards the Palatinate to ſettle your Royall Siſter in her inheritance, and ſet at liberty your capitive Nephew Prince *Robert* and ſoe you ſhall make all the Princes of Chriſtendome ſtand amaz'd at your high prudence, and great magnanimitie: Conſider what I ſay and doe it. and the Lord will bring it to paſſe, and then make you the moſt renouned King of the Chriſtian world, amen, amen, good King *Charles* ſend for Colonell *Fleetwood*, hee is a valiant man, and of great abilities, and will doe you faithfull ſervice in your war, I heare he is lately married to a great mans daughter in thoſe parts, but if it pleaſe your Highneſſe, to command him, he will leave his young Lady to doe you ſervice. And now ſeeing things through Gods gracious providence doe thus happily concur, I beſeech your highneſſe give me leave to renue my former ſuit unto you, and your houourable Court of Parliament for the happy and honourable uniting of theſe brave Armies, make your Nephew the Prince Elector (who was now ſo happily in your Court) make him Generall to lead theſe brave Armies into the Palatinate, to ſettle your Royall Siſter in her inheritance, and to ſet at liberty his brother Prince *Robert*, for that is a ſhame to all the Princes of Chriſtendome to ſee a diſtreſſed lady ſo long inſulted over by ſuch a bloody Tyrant; and for the ſupport and tranſporting of theſe Armies, I would willingly give ten Subſedies, beſides thoſe are already given; and I

hope every able and faithfull Subiect in the Land will doe the ſame, that ſo this Royall Prince may beat out the proud Enemie out of the Palatinate, and then ſettle the Emperiall Crowne of Germany upon his Royall head, and lead his victoriors Army unto Romes gates, ſack the Citie, and burn the Whore of Babylon with fire, and ſo fulfill the Prophecie *Revel.* 17. 16. 17. *verſes*, *And the ten hornes which thou ſaweſt upon the Beaſt, are they that ſhall hate the Whore, and ſhall make her deſolate and naked, and burne her with fire; for God hath put in their hearts to fulfill his will.* Amen, Lord Jeſus, amen.

The humble Petition of

your loyall ſinfull Subiect

*Iohn Spencer.*

*A Coppy*

*A Coppie of a Letter to a great Peer of this Land, upon a ſtrange diſcontentment betwixt him and his beautifull Lady, about the paſſing of two Manners unto his onely Sonne as brave and as noble a gentleman as this Kingdome afforded; the Letter I delivered unto his owne hand: he read it, and retired himſelfe into an inward Chamber, wept much, and came out againe unto me, gave me thanks, and ſaid never man deſired more to gaine a woman than he did to gaine her: to this effect, never did I in al my time know ſuch great diſlike about ſuch a ſlight occaſion, betwixt two ſo vertuous, ſo noble, ſo beautifull and amiable, and ſo long reioycing in happy enioying one another, as will appeare in this dolorous diſcourſe.*

IT may ſeem ſtrange unto your Lordſhip that a ſtranger ſhould write unto you in this ſtrange faſhion, but then I beſeech you in the feare of God, conſider the ſtrange courſe that you have taken, that forceth me thereunto: for is it not ſtrange yet moſt ſtrange, that ſo noble, grave and religious a man, ſhould forſake his wife being a vertuous, beautifull and religious Lady, make it not your owne caſe, and would you thinke it poſſible a wiſe man ſhould be ſo tranſported, but beleeve it my Lord, ſuch a thing may be, & ſuch a thing is and as the Ptophet *Nathan* ſaid unto King *David*, *Thou art the man*, that have behaved your ſelfe ſo undiſcreely, and forwardly: for have not you forſaken the wife of your youth, that vertuous and beautifull Lady, with whom you have lived with

great happineſſe theſe twenty yeares : who hath approved her faithfull love and conſtancie unto you in ſo many ſtrange and forraigne Countries, and adventured her ſelfe in ſo many dangerous paſſages both by ſea and land, to yeeld you comfort and contentment ; now to forſake her when you are gray headed and ſtand more in need of your mutuall ſocietie and comfort : but now to forſake her to grieve your friends, and make your enemies reioice ; to forſake her to vex your ſelves, and to ruinate your eſtate, and to endanger the loſſe of your ſoules and everlaſting happineſſe, what greater want of wiſdome can be ſhewed ? you carry your ſelfe exceeding forwardly herein, that neither the perſwaſions of friends, nor the intreating of thoſe that love you, nor ſo many pitifull teares from the faire eies of your Lady can move a reconciliation, but you fly from a diſtreſſed Ladie as if you were purſued by an armed enemie ; was your noble blood ever ſtained with ſuch cowardlineſſe ? how may thoſe renouned Princes of the united Provinces, who held and approved you ſo noble and valarous in Heroick Atchivements, both in Germany and when you were Lord Deputie of Ireland, be grieved to heare of this ſtrange alteration in you ? but this is not the worſt diſgrace, for herein you have dealt very unwiſely, for you have reiected the counſel of the Prophets, of the Apoſtles, and of our Saviour Chriſt himſelf : and have followed the courſe of your violent paſſions, or elſe the ſhallow device of ſome giddie heads, as *Rehoboam* did to his owne confuſion : for *Solo-*

*mon*

now the Mirrour of wiſdome adviſes you thus, *Reioyce with the wife of thy youth, let her be as the loving Hinde and the pleaſant Roe, let her breſts ſatisfie thee at all times, and delight in her love continually*, Prov. 5. 18, 19. but you are ſo far from reioicing with her, and yeelding thoſe comforts unto her, that you ſeek to reioice your ſelfe in hauking and hunting, and in the meane time to vex her with your tedious abſence and froward meſſages, call you this wiſdome? nay, my Lord, account it no better than *Machavilian* policie. Againe, St. *Peter* adviſeth you thus, *Husbands dwell with your Wives, as men of knowledge*, Pet. 3 7. but you flie from Chiſwick to London, from London to Hitchin, from Hitchin to Bletſoe, as though ſome fearfull Dragon did haunt your owne habitation, or the aire was infected where your faire Ladie breathed. Laſtly, our Saviour Chriſt being demanded by the proud Phariſes whether it was lawfull for a man to put away his wife upon every occaſion, makes this moſt holy anſwer, *Matt. 19. 4. And he anſwered and ſaid unto them, have you not read that he that made them at the beginning, made them male and female, and ſaid, for this cauſe ſhall a man leave Father and Mother, and cleave to his wife, and they twaine ſhall be one fleſh, wherefore they are no more twaine but one fleſh.* Let therefore no man part aſunder whom God hath coupled together. Now that you have been thus ioined, you dare not deny, or if you ſhould, the ſolemn vow you made in the preſence of Almightie God, and before thoſe honourable Perſonages in Caſhawberry parlour ſhall witneſſe againſt you: therefore how

dare you make this fearfull ſeparation, except you will proclaime your ſelfe a truce-breaker to man, and a traitor to God; the firſt too ſcandalous, and the other too dangerous for a man of wiſdome to undergo; I beſeech you in the tender mercies of Ieſus Chriſt, enter into a ſerious conſideration with your ſelfe, in what a deſperate eſtate you are in, and heartily repent of the evill you have committed, and earneſtly crave pardon of God, and then with all ſpeed make a holy reconciliation betwixt you and your fair Lady, that ſo the ſcandall of your holy profeſſion may be removed, and the mouths of inſulting Papiſts may be ſtopped, and your diſtreſſed Lady comforted, and your conſciences quieted: but if you wil be ſtil wilful and obſtinate, then aſſure yourſelf theſe lines ſhall riſe up in condemnation againſt you, at the dreadfull day of Judgement, before that glorious God of heaven and earth who ſhall iudge all men according to their works they have done in the fleſh, whether they have been good or evill, and that without reſpect of perſons; where your greatneſſe ſhall no wiſe privilege you, nor my meaneneſſe not preiudice, the cauſe of that mighty God who hath choſen the fooliſh things of the world, to confound the mightie things: unto that all-powrefull God do I humbly pray, that for his deare Son Jeſus Chriſt his ſake, he will vouchſafe his great power may be ſeen in my weakneſſe, and his infinit wiſdome in my fooliſhneſſe, ſo that this weak means may be made powerfull to make you wiſe to ſalvation and produce that holy reformation as may bee to the glorie

of

of God, and the everlasting happinesse of your owne soule, Amen Lord Jesus Amen.

From him that will honour you according to your noble qualitie, if you do not dishonour that God that advanced you to this high dignitie,

JOHN SPENCER.

## A Postscript.

*You are now conversant with a noble and religious Friend whose zealouse heart I doe assure my selfe will easily be perswaded to take any paines in this charitable busines, consult with him, and then appoint the time and place where you and your Lady may happily meet together to epaire the ruines that sad absence hath made, and beautifie your faces with those amiable looks, and your lips with those sweet discourses, wherewith you in happier times did solace your selves with unspeakable contentment. That so you may make the Proverb true:* Amantium ira amoris redintigratio est. *After this some great Lords undertooke to bring them together but it was too late, but better late than never, for the Lady was very weake in her bed, so they lamented their fatall errour, and tooke their last farwell, for she dyed within few dayes, and he lived not long time after.*

*A Coppy of a Letter ſent to the Earle of Cleveland and* Tho. Lo. Oliver St. Iohn, *for ending of a long ſuit betwixt Iuſtice* Fiſh, *and* Mr. Mordant, *concerning a ſeat in the Church at* Northill.

*Right Honourable,*

WHen *Ioab* the Generall of King *Davids* Army beſieged Rabba, and fought againſt it, and took the cities of waters, and thereby weakned them ſo, that they could hold out no longer: then he ſent unto his Lord the King to come up with his Army to take the Citie, leſt if he took it he ſhould have the honour, and the City ſhould be called after his name. So I having fought with theſe two Gentlemen with many arguments, perſwaſions and earneſt intreaties, and ſo thorow the bleſſing of the God of peace, have qualified the bitter waters of ſtrife, and weakned the ſtrong hold of their violent paſſion and contentious humour, that now they can hold out no longer with any Chriſtian reſolution, doe now ſend and ſue unto your Honours to come up with your commanding power, to take the honour of the day, and the renown to be the noble Peacemakers. I have viewed the ſeat in the Church which is large and ſpacious for both Parties to ſit in, like good Chriſtians and loving Friends; and therefore, if it will pleaſe your Lordſhips now to lay your Command upon them to confirme that which I have ſo earneſtly intreated, that thus, and thus, it ſhall be for their ſitting in the ſeat; and

thus

thus and thus it ſhall be for the ending of all ſuits and controverſies betwixt them: then they have both of them faithfully promiſed before ſufficient witneſſe, that they will ſubmit themſelves thereunto: and ſo humbly beſeeching that bleſſed Lord the great Peace-maker, who hath pronounced: *Bleſſed are the Peace-makers, for they ſhall be called the Children of God.* To bleſſe your Honours with the continuance of many happy days, to make you zealous for his glorie, and to ſee like good Maieſtrates under ſo gracious a King, the peace and welfare of your Countrey, I humbly take my leave.

*Auguſt 12, 1631.*

If it pleaſe your Lordſhips to appoint theſe Gentlemen a day and place, where they may attend to receive your Commands under your hands.

Deſirous that there was in me any abilitie to do you ſervice,

*Iohn Spencer.*

*Right Honourable,*

IT is the Rule of the Apoſtle and of our Saviour Chriſt, *Rebuke not an Elder, but exhort him as a Father:* Oh therefore that it would pleaſe that bleſſed Lord, even the God of wiſdome, that I might performe this dutie to your Lordſhip with ſuch regard of your noble qualities and tender care of your precious ſoule as I ought: but however I may faile in point of diſcretion, yet I hope your Lordſhip will beare with me, ſince it doth proceed from a heart that doth unfainedly deſire your everlaſting happineſſe, I know it is a hard taske and many times a thankleſſe office, to admoniſh men of mean qualitie of their faults, and to bring them to acknowledge their errours; much more then thoſe that are ſo farre our Superiours: yet where grace and true nobilitie is, it will teach men with meekneſſe to ſuffer the words of exhortation, and with the kingly Prophet to ſay, *Let the righteous ſmite me, for that ſhall be as precious Balme unto me,* for the wiſeſt and greateſt in this world, have their frailties and infirmities. *David* a man after Gods owne heart, yet erred in numbring the people, and confeſſed he had done very fooliſhly. And *Salomon* his ſon the wiſeſt and the greateſt ſtateſman that ever was upon the earth, yet erred greatly, and although he provided men-ſingers, and women-ſingers; and the delights of the ſons of men; yet he doth acknowledge all was *but vanitie, and vexation of ſpirit*: And ſo I truſt your noble and religious heart

heart, will tell you though you did provide you ſuch excellent ſingers ſuch rare conceits and curious Actors and numbred the people to behold it, yet all is *but vanitie, and vexation of Spirit*: and the more vanitie, and vexation of ſpirit, becauſe it was on the Lords day, which ſhould have been taken up with better meditations, and the contemplation of Heaven and heavenly things, and therefore that God might not be heareafter ſo diſhonored, nor your everlaſting happineſſe thereby endangered I beſeech you, in the tender mercie of our Saviour Chriſt, give ear to the Counſell of your ſervant, and be you pleaſed to ſubmit your ſelf to the cenſure of yourown Court, that ſo it may appeare to the world, that you will not ſtand out in any thing that is ill, but will give glorie to God, and yeeld obedience to all good Lawes, and ſo ye may ſtoppe the mouths and ſtay the fury of many prophane people, which proclaime ſuch libertie (from this example, to follow their vaine delights upon the Sabbath day, But I hope when they ſhall heare that ſuch is the juſtice of the Court, and faitnfulneſſe of your Officers, they will execute juſtice without reſpect of perſons, and therefore in this caſe will ſpare neither Lord, Biſhop nor Knights nor Ladies: I truſt I ſay when they ſhall heare of this, it will be a great danting and diſcouragement to them, and alſo, through the Lords mercie, a means to repair again the breach whereat otherwiſe whole troops of prophane wretches will enter to lay violent hands upon the Lords Day: and ſo beſeeching the Lord God of Sabbath that my counſell might be

*Right Honourable,*

IT is the Rule of the Apoſtle and of our Saviour Chriſt, *Rebuke not an Elder, but exhort him as a Father:* Oh therefore that it would pleaſe that bleſſed Lord, even the God of wiſdome, that I might performe this dutie to your Lordſhip with ſuch regard of your noble qualities and tender care of your precious ſoule as I ought: but however I may faile in point of diſcretion, yet I hope your Lordſhip will beare with me, ſince it doth proceed from a heart that doth unfainedly deſire your everlaſting happineſſe, I know it is a hard taske and many times a thankleſſe office, to admoniſh men of mean qualitie of their faults, and to bring them to acknowledge their errours; much more then thoſe that are ſo farre our Superiours: yet where grace and true nobilitie is, it will teach men with meekneſſe to ſuffer the words of exhortation, and with the kingly Prophet to ſay, *Let the righteous ſmite me, for that ſhall be as precious Balme unto me,* for the wiſeſt and greateſt in this world, have their frailties and infirmities. *David* a man after Gods owne heart, yet erred in numbring the people, and confeſſed he had done very fooliſhly. And *Salomon* his ſon the wiſeſt and the greateſt ſtateſman that ever was upon the earth, yet erred greatly, and although he provided men-ſingers, and women-ſingers; and the delights of the ſons of men; yet he doth acknowledge all was *but vanitie, and vexation of ſpirit*: And ſo I truſt your noble and religious

heart

heart, will tell you though you did provide you ſuch excellent ſingers ſuch rare conceits and curious Actors and numbred the people to behold it, yet all is *but vanitie, and vexation of Spirit*: and the more vanitie, and vexation of ſpirit, becauſe it was on the Lords day, which ſhould have been taken up with better meditations, and the contemplation of Heaven and heavenly things, and therefore that God might not be heareafter ſo diſhonored, nor your everlaſting happineſſe thereby endangered I beſeech you, in the tender mercie of our Saviour Chriſt, give ear to the Counſell of your ſervant, and be you pleaſed to ſubmit your ſelf to the cenſure of yourown Court, that ſo it may appeare to the world, that you will not ſtand out in any thing that is ill, but will give glorie to God, and yeeld obedience to all good Lawes, and ſo ye may ſtoppe the mouths and ſtay the fury of many prophane people, which proclaime ſuch libertie (from this example, to follow their vaine delights upon the Sabbath day, But I hope when they ſhall heare that ſuch is the juſtice of the Court, and faithfulneſſe of your Officers, they will execute juſtice without reſpect of perſons, and therefore in this caſe will ſpare neither Lord, Biſhop nor Knights nor Ladies: I truſt I ſay when they ſhall heare of this, it will be a great danting and diſcouragement to them, and alſo, through the Lords mercie, a means to repair again the breach whereat otherwiſe whole troops of prophane wretches will enter to lay violent hands upon the Lords Day: and ſo beſeeching the Lord God of Sabbath that my counſell might be

as wholſome and as acceptable unto you, as the Counſell of *Abigal* was to *David*, that you might with that holy man ſay, *Bleſſed be the Lord God of Iſrael that hath ſent thee to meet me*, and bleſſed bee thou that haſt kept mee from giving any countenance or encouragement to any man that dares preſume to prophane the Sabbath of the great God of heaven, Amen Lord Jeſus Amen.

Haughton More,
November, 4.
1631.

From him that hath ſo
great cauſe and is ſo
much bound to
your Lordſhip.

*John Spencer.*

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YOu may bee pleaſed, that my Lord Biſhop had lately made me Comiſſarie Generall upon this occaſion, the Earle of Cleaveland had built a ſumptuous Chappell and intreated the Biſhop to conſecrate the ſame and it pleaſed their Lordſhips to give me notice of the day, ſo I did attend the Biſhop, and the next day he did it with great ſtate and ſolemnitie accompanied with the Earle, and Knights, and Ladies, and a multitude of his Clergie; there was a learned Sermon and the holy Sacrament adminiſtred, and other rites

and

and Ceremonies performed, ſo that it was three a clock before they came out of the Chappell, and then my Lord Biſhop was pleaſed to queſtion me before the Earle of Cleveland, in this manner: Maſter *Spencer*, what will they ſay to you now, that have been at the conſecration of a Chappell, received the Sacrament at the hands of a Biſhop in his Babyloniſh garment? I anſwered; If they have nothing elſe to ſay to me, this may very well be anſwered: But he ſaid unto me, Maſter *Spencer*, what ſhall I do for you now, I know if I ſhould make you my Vicar-Generall, you will diſlike of that, becauſe it is a Popiſh title: but Ile tell you what I will do for you. I will make you my Commiſſarie-Generall; and that he thought would pleaſe me better, for I had proſecuted his Comiſſarie *Smith*, and charged him with ſuſpition of Treaſon againſt the Kings royall perſon: well I thanked his Lorp. & ſhortly after made more uſe of my Office then he would have had me: for one *Mr. wilſon* a cunning Muſition having contrived a curious Comodie, and plotted it ſo, that he muſt needs have it acted upon the Sunday night, for he was to go the next day toward the Court; the Biſhop put it off till nine of the clock at night: a while after, the Commiſſarie, Doctor *Morriſon*, kept a Court at *Huntington*, and I came thither and went into the ſeat with the Commiſſarie, and put on my hat: the Doctors and Divines ſtood with hats off, and gave their attendance; then ſome offered their preſentment, but I told Maſter Commiſſarie, that I had a preſentment, and that muſt be the firſt,

and

and ſo he took it, and read it, the tennour was thus:

We do here preſent *Iohn* Lord Biſhop of *Lincolne*, for having a Comedie acted in his houſe upon the Sunday, it began about nine of the clock at night, and continued till two or three of the clock the next morning. We do preſent alſo Sir *Sidney Mountacute*, and his Lady, for leaving their Pariſh Church to come to hear this Comedie. We here preſent *Sir Thomas Headly*, and his Lady for the like. We do preſent Maſter *Wilſon*, and other Actors of the ſame.

So when Maſter Commiſſarie had read it, he was ſomewhat amazed at it, and asked of me who was the Commiſſarie Generall, I bad him ask my Lord of *Lincolne* who was Commiſſary Generall.

And this preſentment we do make, *Ex officio*,
Commiſſarie Generall,

*Iohn Spencer.*

So when this was regiſtered, I took my leave of Maſter Commiſſarie and came away, for feare I ſhould hear ſomething elſe: And afterwards, becauſe the Biſhop did not appear, I cenſured him for his fault to build a Schole-houſe at *Eaton*, and to endue it with twenty pounds a yeer for the maintenance of the Schole-Maſter. Sir *Sidney Mountacute* to give five pounds and five coats to five poor women, and his Lady five gowns and five pounds for five poor widdows: and this cenſure ſtands ſtill unrepealed.

*A copie*

*A Letter to Sir* William Litton *Knight, concerning Maſter* Spencer, *that famous learned man, committed to priſon for the refuſing to ſtand to the hard award of* Mr. Noades, *but was upon this letter ſpeedily releaſed, and* Sir William Litton *tooke him againe into his favour, and was a noble friend unto him during his life.*

GOod Sir *William Litton*, I have viſited Mr. *Spencer*, your famous priſoner whom it pleaſeth you to call my *Rabbi*, I finde him ſo willing to referre himſelfe unto you and Sir *Oliver Luke* to mitigate his hard award, that Mr. *Noades* hath made, that I need not any further perſwaſions to effect the ſame, onely give me leave to make this requeſt unto you, that as humility is an excellent vertue in any man, much more in a man of eminent parts, that you would vouchſafe to be ſuch a Patron thereof in this caſe, that you will not ſuffer it to bee abuſed and diſgraced by the reproachfull taunts of any inſulting Skinner man, that knowes better how to ſcrape ten groats out of a tranſlated ſheep-skin, than how to repair the loſſe of unvaluable Learning, ſo long captivated in a loathſome priſon: I dare not ſay as St *Paul* ſaid to *Philemon* in the behalfe of his priſoner *Oneſimus*: if he hath hurt thee, or oweth thee ought, put it on my account: but I will rather put you in remembrance what our Saviour Chriſt ſaith unto *Simon Peter*, *There was a certaine Lender which had two Creditrs, the one ought him an hundred pence,*

*the other fiftie, when they had nothing to pay he forgave them both : which of them therefore tell me will love him moſt ?* Simon *anſwered and ſaid, I ſuppoſe him that he forgave moſt :* and he ſaid unto him, *thou haſt truly iudged* : And ſo I ſay unto Sir *William Litton* the more you ſhall forgive your impoveriſhed priſoner, the more you ſhall increaſe his love unto you ; and thereby you likewiſe ſhall make the ſplendor of your charitie and true nobilitie, more clearly appear unto others : conſider what I ſay, and the Lord give you an underſtanding heart to doe that which may be moſt for his glorie, and your everlaſting comfort : and ſo I take my leave,

and pray for your happineſſe
on earth, and everlaſting
happineſſe in Heaven :

JOHN SPENCER.

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*A Coppy of a Letter to* Mr. John Harvy, *My Lord* St *Iohns* Steward.

GOod Mr. *Harvy*, conſidering how dangerous the oppoſition of great men may bee both to Church and Common-wealth ; and ſcandalous amongſt thoſe that profeſſe the Goſpel of peace, I have therefore made bold to uſe ſome endevours

endevours to qualifie and allay the heat of ſome unkindneſſe which lately grew betwixt my Lord St. *John* and my Lord *Wentworth*, and to that end uſed many perſwaſions, & hard intreaties to them both, and found my Lord St. *John* ſo nobly diſpoſed in it that he told me, for the thing it ſelfe hee thought it not worth a matter of unkindneſſe; but that which troubled him, was that he ſhould bee ſo much miſtaken in his judgement, eſteeming my Lord *Wentworth* ſo loving and faithfull a friend unto him. To this effect I did much endevour to remove that conceit of miſtaking, and reduce his Lordſhip to his former good opinion of my Lord *Wentworth*, and diſired that hee ſhould paſſe by that as an error of a young man, and ſo ground his opinion upon the former and future carriage of my Lord *Wentworth* towards him, then upon the fayling in one particular, which hope gave ſome ſatisfaction unto his Lordſhip, therefore I pray doe you ſecond that with your beſt perſwaſions, as occaſion ſhall give you opportunitie; and let us not be diſcouraged to deale therein, becauſe they are great men, for God hath ordained weake things of the world oft times to confound the mighty: And we may obſerve in the overthrow of *Benhadads* mighty army at the ſiege of *Samaria*, whereof he made ſuch proud boaſts, the overthrow was given by a ſmall number of 232 of the ſervants of the Princes of the Provinces, 1 *King*. 20. 10. 17. So likewiſe when *Naaman* that great Commander was ſo diſcontented with the meſſage that the Prophet *Eliſha* ſent him to waſh him ſeven times in the rivers of *Iordan*, the

good councell of his ſervants prevailed with him, and ſtood him more in ſtead then if he had had the whole army of the King of *Aram*, 2 *King*. 5. 11. and therefore let us uſe our weake meanes, and leave the ſucceſſe unto the powerfull God of heaven and earth, who is able to make the lyon and the lambe, and the faulcon and the dove, to live peaceable together, unto whoſe gracious protection I doe commend you, and ſo reſt,

Your loving Friend,

*Iohn Spencer.*

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IN the raigne of King *Iames* of famous memory, paſſing through the Pallace yard, I ſaw two men very much urging one another to goe over into Saint *Georges* field to fight, one was M. *Phillips* the Queenes footman, the other was M *Newman* my Lord Chamberlaines footman; the Engliſh man a Proteſtant, the Iriſh a Papiſt. I uſed many perſwaſions to pacifie the buſines betwixt them, but M. *Phillips* ſaid it was impoſſible to ſatisfie him till they had fought, but I would by no means ſuffer them to fight, but I would be M *Phillips* his ſecond, and my Lord of Hollands footman ſhould have been M. *Newmans* ſecond, they ſhould have fought with ſingle ſwords, and I had a ſingle ſword alſo. When they ſaw that I would not leave them, the Iriſh man asked what religion I was of, I ſaid I did beleeve to have ſalvation onely by the infinite

infinite merits of the death and paſſion of my Saviour Ieſus Chriſt, and ſo I hoped he did likewiſe: then I demanded what religion he was of, that could warrant him to fight in ſuch a quarrell; he anſwered, happy man be his dole: In the end they were contented that I ſhould have the hearing of the buſineſſe betwixt them: ſo we went to a Taverne in Kings ſtreet, where they fell out at Tables, and drew their ſwords, but the ſervants parted them, and upon the examination of the ſervants that did appeare, that the Iriſh man did the wrong to the Engliſh man, and called him boy? and that was the word of diſgrace that M. *Phillips* would never be ſatisfied till he fought with him; therefore I did order, that M. *Newman* ſhould acknowledge that he had done M. *Phillips* wrong, and that he was ſorry for it; and then M. *Newman* cryed mercy, and then they embraced one another, and with ſuch expreſſions of love, that they would live, & die together in defending one anothers quarrels, to this effect, and as it pleaſed God I parted this dangerous quarrell without drawing my ſword, the Iriſh man was a proper tall man, but M. *Phillips* was young, but a brave ſpirit.

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AND now that I am upon the point of peacemaking, give me leave to give ſome few directions for the better effecting of this charitable worke.

1. Humbly pray unto the God of peace, and lover of concord, to give you wiſedome and direction, and frame the hearts of the contending par-

ties to unity and concord, then get them into bond to ſtand to the arbiterment.

2. Conferre with the parties alone by themſelves, and then uſe all the ſtrongeſt argument you can to weaken the party you ſpeake unto, by telling him what advantage his adverſary hath of him, his great friends, his able parts, and reſolute minde, and uſe the like arguments to the other.

3. Try if a wife, a childe, or friend, may not be a fit agent to perſwade in theſe differences.

4. Conſider what a happy and pleaſing thing it is in the ſight of God and good men to ſee neighbours to live together in love and unity.

But in my long trading in theſe charitable buſineſſes, I will declare unto you two very rare and unuſuall means which I have made uſe of:

A gentleman of great worth, and Knight of the Parliament houſe, and his Miniſter of great worth and of great parts alſo, having ſpent much money in ſuites of Law in the high Commiſſion Court.

I humbly intreated my Lord *Mandevill*, that noble peace-maker to take into his conſideration they being his neare neighbours, who tooke great paines to order the buſineſſe, and end the ſuites, and gat them into bands, but they were both ſo reſolute, they brake their bands, and refuſed the order, and procured Commiſſions out of the high Commiſſion Court to examine witneſſes, I think almoſt a fortnight together, to their great charge, and to make ſuch miſdemeanors appeare to that Court, that ſome of their good friends thought would make them be fined a thouſand pound at

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the leaſt. The Commiſſion was ſealed up, and ſent to *Huntington* to be returned into the high Commiſſion Court. I was ſorry to ſee all our labour loſt, & hopes fruſtrate, yet it pleaſed God to put a conceit into my head, and therefore I conſulted with two that were nearly allyed to the Knight of the Parliament houſe, and told them we muſt make an end, either with the conſent of the parties, or without their conſent; for the firſt, that the ſuit was impoſſible; the ſecond, how could it be, that I will tell you? ſo we fell to writing, firſt, that all ſuites in law ſhould ceaſe: ſecondly, that thus much the Knight of the Parliament ſhould give the Preacher for rearages for his tythes, and then to prevent ſuites hereafter, the Knight of the Parliament ſhould give thus much a yeare for compoſition for his tythes. When we had done, I told them I will engage my ſelfe to be bound in this ſumme, that the Miniſter ſhall ſtand to this, and you ſhall doe the like to me; That the Knight of the Parliament ſhould doe the like, we entred into bands, and then ſent for them, and when they ſaw that we ſtood engaged for them, and it was not their Act they conſented to that end, and entred into five hundred pound bonds apeece to ſtand to that end, thus it pleaſed God to take off this tedious and dangerous buſineſſe.

The other concerned my ſelfe: in my old age a gentleman had made a ſcandalous report of me, that I ſhould ſend a Cart upon the Sabbath-day to remove certaine goods, which was very falſe, yet he made report of it to a noble friend of mine

which

which anſwered very much for me, and would not beleeve it, uſed many meanes to vindicate my reputation; but he would not be ſatisfied, but gave credit to the report of ſome lewd malicious companions: ſo in the end I grew ſo fooliſh, that I ſent him a challenge, & ſent my man with it to meet me the next day by eight of the clocke in the morning, upon ſuch a Common, betwixt two Woods, to meet ſingle and with ſingle ſwords. I came to the place at the time appointed, and beat the ayre, but he came not; I rode to his gates to call him, but he returned his anſwer in a kinde letter to me, did acknowledge that he had done me wrong, to give credit to the report of ſuch lying and malicious knaves, and that he would ſatisfie my noble friend how much I was wronged, to this effect, and afterwards we continued very loving friends during his life: this I doe relate, but would have no man follow this example, except they will doe (and ſo I hope we ſhould have done) As two knights in King *Henry* the eighths time, as I take it, that the one was Sir *Iohn* St. *Iohn*, and the other Sir *Henry Cromwell*, two valiant Knights, and brave ſouldiers, and contended for a peece of ground, and ſpent more money in Law then they were willing; and ſeeing it was unfit for ſouldiers to follow ſuites in Law, they reſolved to determine it with their ſwords, and appointed a day to meet upon that ground, and there met, but conſidering better of it, that their valour was well knowne, and what a vaine thing it was for them to adventure their lives upon ſuch a quarrell, whereupon they grew to make offers each to other of

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the ground, and contented who ſhould give or take it: a vaine example of two ſo noble and valiant Knights; but I would now adviſe all men to take heed they be not put to that adventure, for men to meet in the field, the devill will put theſe conceits into their mind that it is not for your honour, to appoint the field and not to fight, and if they fight, then it will be their diſhonour to give over with this diſadvãtage, thy enemy hath given thee more wounds then thou haſt done him, and ſo will urge them to fight ſtill untill either one or both are ſlaine: as was ſeene in the ever to be lamented example of Sir *George Wharton*, and Sir *Iames Steward* that ſtood upon tearmes of honour, and were both ſlain in the field.

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*A Copy of a Letter to my Couſin M.* Bullie, *a grave Preacher in new England.*

MY very louing Couſin, ſeeing we can no longer enjoy your company in old England, we would be glad to heare of your ſafe arrivall in new England, and I feare in this little time you finde by experience that all things are not anſwerable to your expectation, and likewiſe that your friends that did ſo earneſtly deſire your ſtay were not altogether miſtaken, when they told you that you ſhould find many inconveniences in that place. Well, howſoever God, the God of infinite wiſedome, that hath in his eternall Councell appointed us our going out and our

comming in ; that hath in his providence thus directed and inclined your heart unto this course, I trust also he will sanctifie both your prosperity and adversity in the same, that all shall worke together for the best, to further you to that everlasting rest which he hath prepared for his children in the kingdome of heaven ; and therefore now let us be partakers of the truth in both, and especially in the comfort of your freedome in the ordinances of God, and in your publique exercises in the holy worshipping of him, for that is the main thing that I desire to be satisfied in : and whether you have yet setled any uniforme course to be generally practised for the sanctifying of the Sabbath, and when you begin and end the same, as also for prayer and reading the holy Scriptures, preaching of the Word, and singing of Psalmes, with the manner of the administrations of the holy Sacraments, and how far you doe still hold the order of the Church of England, and wherein you differ from the same, or if you have not yet established such a course, but leave every Minister to order his peculiar Congregation to his own Rule, whether you doe not finde great variety and differences in mens opinions in that way, and what inconvenience and danger may grow thereby, through sects and schismes, that of necessity is like to fall thereon. And thus good Cousin you see how bold I am to trouble you with so many quæries in a forraign land, when it is more need to make enquiry into my owne sinfull and deceitfull heart, to see what is done there in matter of reformation, repentance, and amendment of life.

And

And therefore now though we are far remoted in the body, yet let us be present in spirit and prayer, and although you are retyred to a place of more privacy, and where your eyes (I hope) doe not see such abominations to vexe your heart with as ours doe, yet pitty us and pray for us; and on the other side, be not, oh be not so secure, nor put your confidence in your select company, nor in those remoted woods and solitary mountaines; but remember what befell unto *Lot*, that was righteous *Lot* whilest he lived in *Sodome*; but when he would fly out of *Zoar* to a solitary cave in the mountaines, with his two daughters, he committed those abominable sinnes there, that his soule would have abhorred once to have thought on in *Sodome*, and therefore let him that thinketh he standeth take heed lest he fall, our help is in the name of the Lord, that hath made heaven and earth, who is able to help us in all places, and at all times, and so beseeching the God of peace that brought againe from the dead our Lord Jesus Christ the shepheard of his sheep, through the bloud of the everlasting covenant make us perfect in all good works, and to doe his will, working in us that which is pleasant in his sight through Jesus Christ, to whom be praise for ever and ever, Amen. Even so I take my leave, and rest,

Your loving and sinfull Cousin,

*John Spencer.*

I pray remember my reſpective love to my gracious Couſin, your loving wife, who hath given ſuch a teſtimony of her love unto you, and the reverend opinion ſhe hath of your honourable Calling, and commend mee to the reſt of my Couſins, and to ſo many of our Chriſtian friends as you think fit,

*England, July 9. 1635.*

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*A charitable Conſideration, of new-Englands plantation.*

We read in holy Writ and Law Leviticall
That if a man dyeth, having no child at all;
His neereſt kinſman by the right of Aliance,
Shall take both the Widdow and the Inheritance;
To raiſe up ſeed to the dead, and by doing well,
Continue ſtill his Brothers name in Iſrael.
Fair England of the Northern World the great renowne,
Having late made Vnion with the Scottiſh Crowne:
Thereby involving her title with great Brittaine,
And ſo lyeth obſcured in that golden chaine

We to continue the name of our Brother,
In great America hath rais'd up another:
The Almighty God grant that ever may remain
An ornament to England, a terror to Spain.

FINIS.

JOHN SPENCER.

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Mtr. Brightman *a little before he died, tranſlated the Canticles into verſe, whereupon I wrote theſe verſes.*

TH' heavenly ſong of that bright man,
Whereto he tun'd his lateſt breath:
Much like a ſilver ſhining Swan,
Preſag'd thereby his preſent death:
A goodlier ſong was never ſeene,
And few ſuch ſingers left there been.

But you faire Signets which ſtill remaines
By pure ſtreames of ſacred Truth,
Waſhing your wings from ſinfull ſtaines,
With mournfull tears and dolefull ruth;
Leſt you ſhould him too much deplore,
For you this ſong he left in ſtore.

Never therefore let the prophane,
With ſinfull lips and hearts impure;
This ſacred Song once dare to name,
Leſt they damnation doe procure:

Let them with Toads their croaking make,
Till they doe their ſins forſake.

But you deare Children of the light,
Whoſe lips are tun'd to ſing this praiſe,
Oh labour ſtill to ſhine more bright,
And therein ſpend your happieſt dayes;
That when your dear Lord ſhall appeare,
He may you finde a Spouſe moſt cleer.

FINIS.

*John Spencer.*

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## *A charitable Suppoſition Of* Mtr. Brightmans *ſudden Diſſolution.*

No marvell though ſo bright a man,
His glorious life in Heaven ſo ſoone began:
For long his ſoule had languiſh'd in great griefe,
To ſee Gods choſen Flocke to want their beſt reliefe:
And cruell Wolves, dumbe dogs, and lordly Maſters;
Set in the roome of Chriſts faithfull Paſtors.
Therefore his deare Lord ſeeing his ſervant thus diſtreſt,
Took him away unto his everlaſting reſt.

FINIS.

*John Spencer.*

Here lyeth inter'd *Sarah Spencer* the vertuous,
Wife of *Iohn Spencer*, and *Sarah* his Virgin-
Daughter:
Both ſo goodly, faire and curteous,
As few ſuch *Sarahs* will be found hereafter:
Bleſſed be the Lord God of Heaven and Earth
That made them ſo renounced both in life and
death.

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*A Coppie of a Letter ſent to a great Lady.*

MAdam, my great care of your everlaſting happineſſe, and my reſpective love to my reverend Couſin Mr. *Lee*, who now is dead in the Lord, and therefore muſt ceaſe from his labour: and from thoſe holy endevours whereby he did labour to plant grace in your heart in your tender yeares, and whereof you then gave ſuch excellent hopes that in the *Autumne* of your age, he ſhould have ſeen a plentifull increaſe of that bleſſed fruit, and many goodly ſheaves of pietie and happineſſe, to his great comfort in the Harveſt: but it pleaſed God, the great Lord of the Harveſt to take him away as from other evils to come, ſo likewiſe from thoſe griefs that would have wounded his heart to ſee thoſe flouriſhing hopes ſo nipt and withered in your ſpring-time: it pleaſed God to make me partaker of his laſt prayer, and to cloſe his eyes: Oh that it might be his bleſſed pleaſure to make his Spirit to be redoubled on me, that I might be the better able to admoniſh and exhort you to reform that which is amiſſe in you, and diſgracefull to your holy profeſſion,

feſſion, I meane in reſpect of your outward carriage and appearance, with ſo many fond faſhions and gariſh attires, as to deale plainly with you, were more meet for one of painted *Iezabels* profeſſion, than for a Lady of your worth: and more fit to furniſh a pedlers pack, than to make open ſhew of them in the Church of God, and in the Aſſembly of the Saints: whereas things ſhould be done with comelineſſe and decencie; and therefore he commandeth that no woman ſhould be covered becauſe of the Angels, 1 *Corinth.* 11. 10. and that women ſhould pray with their heads covered. But if this be a comely covering to have a womans head covered with dogs haire, or goats haire, and cats dung, and painted fethers, judge you: for my owne part, the Word of God wherewith you ſhall be judged, condemnes it as odious and abominable: but it may be you will ſay it is the Gallants faſhion, and what if the Venetian Curtizans have brought up that faſhion? muſt the religious Ladies of England follow that faſhion? God forbid, the Children of God muſt not faſhion themſelues after the world, *Rom.* 11. 2. But they muſt faſhion themſelvs according to the rule of Gods Word, and then Madame marke what faſhion you muſt be in, 1 *Timoth.* 2. 9, 10. *Likewiſe alſo the women, that they array themſelves with ſhamefaſtneſſe and modeſtie, not with broidered haire, or gold, or pearls, or coſtly apparell, but as becommeth the feare of God with good works.* I beſeech you in the feare of God deck your ſelfe with theſe rich jewels, of faith and repentance, humilitie, patience, faſting and prayer, and good works,

that

that ſo you may be like the Kings Daughter glorious within, and this will make you amiable in the ſight of God, and glorious in the eies of his Saints, and remember you are the Daughter of a religious Ladie, and the Wife of an ancient Knight, and the Mother of two Sons: and therefore you muſt give them good example of wiſdome and ſobrietie, for *godlineſſe is great gaine*, if we can be contented with that we have: and God hath bleſſed you with a rich portion of outward beauty and comelineſſe, and therefore do not deface that incomparable worke of God, with ſuch baſe traſh and trumperie, for you ſhall never enter into the Kingdome of Heaven, into the companie of glorious Saints, with that trumperie on your back, and gaudes on your head: Conſider what I ſay, and the Lord give you grace to repent of your ſins before you *go hence, and be no more ſeen*, Amen, Amen.

From him that doth deſire
your endleſſe happineſſe.

*John Spencer*

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*Good Brother,*

I Am deſirous to heare if my Father *Winne* have paid the fifty pounds unto Sir *Milss Fleetwood*, and alſo to admoniſh you (as I take it) of your unſeaſonable payment of one hundred pounds upon

the Sabbath day morning before Harborough Faire, alas, was that a fit time to tell money, and to make your Accompts with men, when you ſhould accompt with God? was that a fit time to rumble in your Cheſt for your money-bags, when you ſhould have ranſackt your heart for your ſins? muſt not the Lord of Sabboths needs be highly offended, to ſee the ſervice of men preferred before his divine Service? and more care had for the buying of Oxen, than for the keeping of his holy Sabbath, muſt not the Lord needs viſit for ſuch ſins? nay, hath he not already viſited, although in great mercy, for was not your dear and onely ſon, within a few dayes after cloſed up in a Cheſt? and there found by his mother ſpeechleſſe, and near his laſt breathing, had not the Lord in judgement remembred mercy, and reſtored life when we deſerved death; and if you did not already make uſe of it, I beſeech you in the feare of God aſſure your ſelfe, that in that judgement the Lord would have you take notice of that particular ſinne; for if you remember when I was with you at Arlſen (I told you before I heard of this, that you muſt thinke that there was ſomething amiſſe that the Lord would have reformed, when he threatened ſuch fearefull judgement to this effect: And therefore I beſeech you bewaile that grievous ſinne; and as *Iob* made a Covenant with his eyes, ſo doe you make a Covenant with your hands never to abuſe them ſo againe, with telling money upon the Sabbath day. And remember it was *Balaams* ever to be lamented error, ſtill to purſue the wages of iniquity, although the

Angell

Angell threatened him with a drawing ſword; but let his fearefull end teach us with wiſedome to returne in time, and repent of our ſinnes, and make our peace with our God, before we goe hence and be no more ſeene; and to ſay truth, theſe dayes and dangerous times requires a continuall preparation for our laſt departure, when ſo many wiſe and ſtrong are taken away, and their honour laid in the duſt; and we muſt looke alſo for our changing we know not how ſoone, and therefore good brother let us walke circumſpectly, as the children of the light, and ſuch as are riſen with Chriſt, ſetting our affections on things that are above, and not on things that are on the earth, for our life is hid with Chriſt in God: When Chriſt which is our life ſhall appeare, then ſhall we appeare with him in glory. In the meane time let us be diligent to exhort and admoniſh one another, and to edefie one another in our holy faith, that ſo we may grow from grace to grace, and ſtrength to ſtrength till we become perfect men in Chriſt. Amen, Lord Jeſus; Amen.

*Your loving Brother, and the Lords unworthy Creature,*

John Spencer.

*Staughton More, Novemb. 7. 1616.*

*A Copy of a Letter to the priſoners at* Bedford, *with a Booke of common Prayer, and* M. Dods *expoſition upon the Commandements bound up together with boſſes and claſpes.*

BRethren, my hearts deſire and prayer to God for you poore priſoners, is that your ſoules might be ſaved: For I beare you record, that in theſe places you endure many times hunger, cold, and much miſery together, with the fearefull expectation of the Judges comming, and the ſentence of death, yet if God doth not worke in your hearts true repentance, and ſanctifie theſe afflictions unto you, it will be but as a forerunner of the appearing before that dreadfull Iudge that will pronounce that fearefull ſentence of damnation againſt the wicked, of, *Goe ye curſed into hell fire*, and theſe yron chaines, a ſhadow of thoſe everlaſting chaines of darkneſſe, wherein the wicked ſhall be for ever tormented; and therefore that I might be a meanes (through Gods mercy) to further you in that holy worke of true repentance, I have procured theſe two bookes to be bound up together for your better uſe in this place of reſtraint, the one commended and commanded by the publique authority for the publique ſervice of God, the other the worke of a reverend Preacher, an excellent expoſition of the Commandements, both being undertaken in the feare of God, and diligently uſed, may be a bleſ-

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ſed meanes to further you in the way of repentance, and to ſet your feet into the way of peace. Firſt therefore pray earneſtly to God to give you underſtanding hearts, and then read, and then pray and read againe: and the Lord of heaven ſo bleſſe you in reading and praying, that you may truly repent you of all your ſinnes, before you goe hence, and be no more ſeene. Amen.

Stoughton Moore.
1624.

From him that wiſheth your everlaſting happineſſe.

LEt me intreat you in the feare of God, that one of you that is beſt affected and beſt inabled, to read Prayers and the Pſalmes, for Morning and Evening Prayer, according to the order that is appointed in the booke of common Prayer, and then in ſtead of the Chapters which you ſhould read in the Bible if you had it, read every morning and evening a portion of the Commandements as is appointed for the day of the month that ſo the booke of the Pſalmes and the expoſition of the Commandements may be read over once every moneth, and upon every Sabbath day. I would have you (beſides the ordinary portion appointed for that day of the month) read the expoſition

position of the fourth Commandement, halfe at morning prayer, and halfe at evening prayer; Let one read distinctly and reverently, and let the rest heare diligently and devoutly.

I doe humbly desire the honourable Court of Parliament to take that to their consideration, that every prison may be furnisht with such a booke, and every high Sheriffe of every countrey provide a Preacher to visit the prisoners once every week, for it is pittifull to see how they are neglected.

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*A Copy of a Letter to M.* Hutchinson, *to whose hands King* Iames *committed me, after I delivered unto him the petition for the Sabbath.*

MY very loving and kind Keeper, although you have been long out of sight, yet you have been oftentime in minde, and often in my thoughts and prayers unto God for you, as I had good cause when I remember the great care and love that you and M. *Hutchinson* did shew unto me when I was prisoner in your house. Oh that it would please the Lord to make me as happy a prisoner unto you, as Saint *Paul* was unto his Keeper at Philippi, whereof you may read in the sixteenth chapter of the *Acts* of the Apostles, who at Saint *Pauls* first comming into the prison, was in such a woefull estate of a persecuting Infidell, yet that night being terrified with the earthquake and

and feare of the loſſe of his priſoners, would deſperately have murthered himſelfe, but Saint *Paul* having pitty and compaſſion upon him, cryed out with a loud voice, *Doe thy ſelfe no harme, for we are all here*: and then with feare and trembling he fell downe before them, and brought them out of priſon, and ſaid, *Sirs, what muſt I doe to be ſaved?* and Saint *Paul* preached unto them, *to beleeve in the Lord Ieſus, and he and his houſhold ſhould be ſaved*: and ſo through the Lords great mercy they were converted and baptized, and greatly reioyced that he and all his houſe beleeved in God. Now though I have not ſeen you ſo deſperately minded to kill your ſelfe with your ſword for feare of my eſcape, yet I muſt needs ſay, I have ſeen you ready to wound your ſoule with fearefull ſwearing, and exceſſive drinking, and how greatly this may endanger your ſoule and body alſo you may conſider of it: You remember well that the Lord will not hold him guiltleſſe that taketh his name in vaine; and Saint *Paul* doth teſtifie, that *drunkards ſhall not inherit the Kingdome of God*, *Galat.* 5.22. but of theſe ſinnes I have admoniſhed you of when I was with you, and through the Lords great mercy found ſome reformation thereof, in that I did ſee you refraine from ſuch exceſſive drinking, and ſometimes abſtaine an oath, and reprove others for ſwearing. I know that is a hard matter ſuddenly to caſt off ſuch growne ſinnes, and thoſe whereunto you have been ſo long accuſtomed; but on the other ſide alſo, I know it is an eaſie thing unto our omnipotent God to ſet your feet into the way of peace. Oh therefore unto that mercifull God

to

to convert your ſoule, and to ſet your feet into the way of peace. Oh therefore pray unto that bleſſed Lord, and importune him with earneſt and zealous prayer day and night, untill he hath wrought in you that bleſſed worke, to give you grace not onely to ſee your ſinnes, but give you alſo true repentance and godly ſorrow for them, that you may now loath them more then ever you loved them, and utterly deteſt and abhorre them, though they be as deare unto you as your right eye, and as profitable unto you as your right hand, yet caſt them off, and caſt them from you; for it is better for us to enter into the kingdome of heaven ſo maimed and ſpoiled of our ſinnes, then to enjoy them here for a ſhort time, and then both ſoule and body to be caſt into hell fire, where there is weeping and wailing in everlaſting darkneſſe. And now that you may eſcape thoſe everlaſting torments, and attaine to the kingdome of heaven and the righteouſneſſe thereof, you muſt ſettle your ſelfe to the conſtant performing of thoſe holy duties of prayer and hearing the word of God; and you muſt take unto you that Chriſtian reſolution, that no feare of mans diſpleaſure, nor the mockes and ſcoffes of wicked men ſhould make you never to neglect the ſame; I meane, you muſt not be aſhamed to goe to Sermons, nor to keep holy the Sabbath-day, nor to pray with your wife and ſervants, though all the drunken companions in Kent ſhould rayle or ieere at you for the ſame; but remember that thoſe that are aſhamed of our Lord Ieſus Chriſt, and of his holy ſervice on earth, he will be aſha-

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med to owne them in the day of judgement, and leave them to their devilliſh maſters, and to thoſe helliſh torments which he hath prepared for ſuch baſe ſlaves that doe preferre the ſervice of the devill before the ſervice of God: And then will they cry unto the mountaines to cover them, and to hils to fall upon them, rather then they would heare the dreadfull ſentence of, *Goe ye curſed into hell fire, prepared for the devill and his angels*; and the wofull execution that followes thereupon, to be cloſed up for ever in utter darkeneſſe, and there to be tormented with thoſe damned ſpirits, where in ſtead of their carouſing and filthy ſpeaking, they ſhall have weeping, and wailing, and gnaſhing of teeth for evermore, and never ſhall behold the face of any man, nor heare the voice of any creature to yeeld them comfort; but as they delighted themſelves in ſwearing and ſtaring, in curſing and raging, ſo they ſhall have their fill thereof among thoſe raging and furious damned ſpirits, and yet ſhall not procure one drop of water to coole their tongues, although they be tormented in thoſe helliſh flames, as you may read in the example of *Dives*, Saint *Luke* 16.29. and then my loving Keeper, is it not much better with *Moſes*, to chuſe rather to ſuffer afflictions with the children of God, then to enjoy the pleaſures of ſinne for a ſeaſon, and then to goe to everlaſting torments. And what if you be mocked and pointed at for a Puritane, and be counted a mad man becauſe you ſeparate your ſelfe from the company of blaſphemous wretches and abhominable drunkards, and

doe now reſolve to ſerve the living God with an honeſt heart; nay, what if you ſhould be perſecuted and impriſoned for his name-ſake? Rejoice and be glad, for great is your reward in heaven; for ſo perſecuted they the Prophets and holy men of God in former times; and ſo likewiſe did the Iews perſecute our Lord Ieſus Chriſt, and ſaid, he was mad, and had a devill: And if they dealt thus with him our Lord and Maſter, ſhall we looke for a greater priviledge? nay, let us with a holy reſolution arme our ſelves to encounter with all their temptations; and with the bleſſed Apoſtle rejoice that we are accounted worthy in ſuch an honourable cauſe, and to be made like unto our Saviour Chriſt in any ſort; for he entred into his kingdome of glory through many tribulations. I am a little the more earneſt upon this point, becauſe even while I was with you, I feare there were ſome that did with ſcoffing and geering ſeeke to diſcourage you in thoſe good courſes whereunto you were ſo tractable: But I beſeech the Lord of mercy ſtrengthen your faith, that you may not onely come ſecretly unto Chriſt, as *Nicodemus* did, but boldly ſpeake to his glory, as *Nicodemus* did afterwards: And then I truſt you ſhall finde great comfort unto your owne ſoule, and cauſe the Angels in heaven to rejoice; for as our Saviour Chriſt ſaith, *Luke* 15. I ſay unto you likewiſe, ioy ſhall be in heaven for one ſinner that converteth, more then for ninety and nine iuſt men which need no amendment of life: and ſo humbly praying to that bleſſed Lord, that you and yours, and I and mine,

mine, may be found in the number of thoſe true repentant ſinnners: I reſt,

Your loving friend,

*Iohn Spencer.*

Braughton Moore,
*October* 2. 1618.

I pray remember my reſpective love and thankfulneſſe unto your wife, and deſire her, that whatſoever I have written unto you, ſhe will account that as writ to her ſelfe, for you two muſt be but as one. Commend me to M *Iohn Davies*, and to M. *Knevett*, and to M. *Preſton*, and M. *Parſons* the great Porter.

M. Commiſſary I heare that you are greatly offended, becauſe many well diſpoſed people came to Cople-Church upon Friday the nine and twentieth of Auguſt to pray and to heare the word of God preached; for which hainous fact as you would make it, you and your Officials have ſo terrified both Preachers and people, as though it were in your power to bring them under the Spaniſh Inquiſition. For my own part therefore to ſave you ſome labour in your inquirie after me, I doe acknowledge my ſelfe to be one of them that was there, and one alſo that

did much desire to further that meeting; and that it was my meaning (and I hope the meaning of many others) to humble our soules that day in fasting and prayer, and to pray to the God of heaven for our gracious King, for we heard the weeke before that he was sicke; and likewise that the Lord would blesse his great designes then in hand, and protect his army and navy that was then to set forth to sea: And now Master Commissary, if your heart be so malitious that you cannot endure to have us performe this service to God, and duty to our King, but you and your Officials will persecute and restraine us. Assure your selfe, if there be any Law in the land will hang you up for it, at Bedford gallowes, I will as eagerly pursue you to that place of execution, as if you had cut the throat of my father, and hewed my eldest son in pieces: And if you and your Officials will maintaine your Decrees to be the Lawes of the Medes and Persians, that may not be broken, though the King and his subjects suffer never so much prejudice by the same; and therefore if upon these extraordinary occasions we make our prayers and supplications unto our God in this manner: We shall be cast into the Commissaries denne. I trust that mighty God that did deliver his servant *Daniell* from the rage of such cruell beasts, will likewise deliver us from the fury of your roring Cannon; and being thus overcharged, make it recoyle upon your selves, and teare you in pieces, and there be none to deliver you, read *Psal.* 50. *ver.* 20. Are you so squint-eyed that you can see to trouble an honest man in Bedford for going to heare

heare a Sermon upon the Sabbath-day in the afternoone in the ſame Towne, and when there was none at his own Church, and for more expedition, and for double Fees to cite him, and ſuſpend him altogether; but you cannot or will not ſee to puniſh ſome notorious drunkards and ſwearers, and Tobackoniſts, and Toſſepots, and whoremongers, and blaſphemers, &c. *Pocklington* or *Pockie-tongue*, who in a publicke Sermon uſed this blaſphemous ſpeech, enveighing againſt thoſe that ſtood for preaching, that he ſung a *Hopkins* jig, and ſo whipt up into the Pulpit: But I truſt when our gracious King is humbly petitioned unto, and his Highnes, and his Parliament truly informed how his poore ſubiects are dealt with, I hope his Highneſſe will ſee it redreſſed, and will not ſuffer us to be thus vexed and terrified for performing the duty of faithfull ſubiects in this holy courſe of faſting and prayer, which his Highneſſe hath to his everlaſting fame ſo often publiquely commanded, and in his Royall perſon ſo reverently performed; and therefore having ſuch a royall preſident, we will follow it, and doe you and your Officials the worſt you can, and know this is the reſolution of

*John Spenser.*

THis letter I ſent to Maſter Commiſſary by an underſtanding man, and wiſhed him if the Commiſſary gave him a ſhilling for his paines he ſhould not refuſe it, and appointed him to run to Bedford, that I might know the Commiſſaries anſwer. The Commiſſary was a very ſtout and cholericke man, and when he had read the letter he ſtampt and fumed as if he had been wilde, and returned me this anſwer: That he would iuſtifie that he did, and if I had any thing to ſay to him, I muſt meet him to morrow at his Court at Ampthill, and ſo I did; and when he was going to his Court in his pompe, I met him in the ſtreet, and asked him if he was the Commiſſary, and he ſaid, yes: then I told him, I doe charge you with ſuſpition of treaſon againſt the Kings Royall perſon, and ſo then commanded the Conſtables to doe their office, and then there was a great hurrye to fro, as if we had been driving an Oxe to the butchers ſtall. He made great offers to put in bayle, and that he might goe to the Church to take order for the diſmiſſing the Court; but I would give no conſent, but told him, I knew not whether hee might ſit there, being thus attached upon treaſon; yet he prevailed with the Conſtables, and they went with him to the Church, and I rode to the Church gate, and ſent in the Conſtable to bring him away, he intreated to have a little longer time to diſſolve the Court, and there was ſuch a Jubile and going away without paying Fees, as I thinke was never ſeen in all his time before. I haſtened him away to goe to Sir *Edmund Conqueſts* to take order

order for the ſending of him up to the Counceſl; and told him that I had charged him with ſuſpition of treaſon againſt the Kings Royall perſon; and deſired his care to ſend him up ſafely by the Sheriffe, or elſe to ſend him to Bedford Goale that he might be forth-comming. So Sir *Edmund* ſaid, he muſt do one of them, and would have knowne of me what were the words which hee ſhould ſay; but I anſwered him, that was not ſo fit for me to tell, that I muſt make that knowne to the Counceſl, and ſo made haſt towards London; and then I ſaw Maſter Commiſſary and the Conſtable, and three or foure more with him afoot, as though they had been going to hunt the Foxe: they called unto me, and would have me ſtayed to ſee if they could have taken up the buſineſſe betwixt Maſter Commiſſary and I, but I would not come at them, but haſtened to my Lord Preſident, and related unto him the buſineſſe betwixt Maſter Commiſſary and I: So his Lordſhip ſaid, that was ſomewhat irregular, yet he ſhould not diſturbe me in my devotion. Maſter Commiſſary came up, and ſome friends laboured to take up the matter betwixt us. Sir *Beaucham St John*, and other gentlemen we met in Weſtminſter hall; and after ſome conference about the buſineſſe, M. Commiſſary did ſolemnly proteſt that he did not proſecute us becauſe we kept a faſt, and prayed for the King; but heard that it was ſo well performed, that if it had been with authority, he would have been at it himſelfe, and then I did acknowledge that I was ſorry that I did not apprehend it ſo: To this effect then we did conſult what might be done

for

for the repayring of Maſter Commiſſaries reputation: ſo we reſolved that Maſter Commiſſary ſhould put in a bill againſt me, and I ſhould not plead againſt it, and ſo a writ of enquiry ſhould go out to enquire what damage this was to Maſter Commiſſary; and he promiſed me, if they gave him two hundred pound, he would not take a penny of it: ſo he put in two bils of complaint what great damage he was put unto; and whereas before he was well eſteemed of noblemen and gentlemen now they eſchew his company, whereunto I made this ſhort anſwer:

When M. Cõmiſſary ſhal clear himſelf of the ſuſpition of treaſon againſt the Kings Royall perſon, and cleare his bill of untruths: I hoped I ſhould be at more leaſure to make a longer anſwer, in the meane time deſired to be diſmiſſed of the honourable court; ſo they gave him a hundred pound damage, which I tendred unto him, and he told it, and put it up againe every penny; I gave him a piece of plate with two hearts joyned together, and this inſcription, *Amantium ira amoris, reintigratio eſt*: and ſo we continued very loving friends to his death; and he told a gentlewoman of great worth, his loving neighbour, that never any affliction did him ſo much good to commiſerate this trouble and vexation that he had done to others, and ſo grew one of the beſt Commiſſaries, and died lamented.

A Copy

*A Copy of a Letter to Sir* Oliver Luke *Knight, when he was high Sheriffe.*

SIr, the bleſſed Apoſtle having uſed that vehement intreaty unto the Romanes, to dedicate themſelves to the ſervice of God, chapter the 12. In the next verſe he doth ſecond that intreaty, with this excellent exhortation: And faſhion not your ſelves like unto this world, but be ye changed by the renewing of your minds, that you may prove what that good, and acceptable, and perfect will of God is.

Whereupon I beſeech you give me leave to make this profitable application to you in particular, whom it hath pleaſed God to call now unto an office of great dignity in the common wealth. And humbly I beſeech him likewiſe to give you a wiſe heart to mannage it to his glory, and the good of his Church, and the comfort of your owne ſoule: and that you may ſo doe, take heed you doe not faſhion your ſelf like unto this world, not like to a worldly Sheriffe, eſpecially in theſe two thinges, neither in your Officers nor in your Attendancy, for it is oft the cuſtome of carnall minded Sheriffes to receave there under officers by tradition whatſoever their condition be; but I pray be not you in that faſhion, but follow that grave and holy directon that *Iethro* gave to *Moſes*, *Exod.* the 18. the 21. *Moreover, provide thou amongſt all thy people men of courage, fearing God, men dealing truely, hating covetouſneſſe*, and therefore I pray make

a diligent inquiſition amongſt your officers, and if you finde one lewd Bayliffe in all your pack let him be diſcarded, and an honeſt man put in his place; againe, it is the faſhion of many vain glorious Sheriffs to exceed ſo in the number of their attendants, and in their exceſſive entertainments, that they are forc't either to end their houſe keeping with their office, or elſe to lay ſuch heavy burthens and wracking rents upon their tennant, as gives them juſt cauſe to lament the prodigallity of their landlords Sherivalty ſeaven yeares after; but I beſeech you take heed you be not in any ſort drawne to like of this faſhion, neither by the inſtigation of others, nor by the volentary offers of your honourable friends which at this time it may be will be too forward to adde fewell to the flame of your one ambition; but I pray conſider your own revenue is very cõpetent both for your own ranck, and for the ſupport of that office which is impoſed upon you, and thanks be unto God for it, Maſter *Oliver Luke* is well known and well eſteemed of in the country without the liveries of great mens favoures, and therefore I pray ſtand firme upon your owne bottome, and let your own vertues make you ſtill to be honoured, and not your exceſſe lamented, and in my poor conceit it is more for your reputation to ſhew your ſelfe in the habite of true judgement and moderation, and attended with your own ſervants, then to encreaſe your number with borrowed companies and decke your troopes with the gay feathers of other birds. Again conſider you are to entertaine Judges of the land, men of wiſdome and gravity, and ſuch as ſhould puniſh

exceſſe

exceſſe and prodigallity as well as theft and uſury; beſides theſe times are ſo peaceable that they need not ſuch troopes of horſe or Squandrons of foote to guard their perſons nor ſuch pompe nor bravery to divert their minde from the better conſideration of theſe great and ſerious imployments that they are to goe about.

Laſtly in the feare of God lay this conſideration well to your heart, how unſeaſonable & unſeemly a thing it is to make that a time of feaſting, and outward jollity, which ſhould be a time rather of faſting and mourning, wherein both Magiſtrate, and people ſhould bewaile their own ſins and the ſins of the land, which at ſuch times are ſo apparant, and for the which many of their Chriſtian brethren do ſuffer ſuch heavy Iudgements; and therefore if we were in the right faſhion, we ſhould weep with thoſe that weep, and remember thoſe that are in bonds as though we were bound with them, and thoſe that are in affliction as if you were alſo afflicted, with them, *Heb.* 13. 3. Thus did that noble Magiſtrate *Ezra* faſt and mourne for the ſins of the people and thus did *David Samuel* the 1. the 3. the 35. and therefore what great cauſe is there for our Magiſtrates to faſt and mourn when they hear of ſo many thefts and murthers and abhominable ſins committed in our ſtreets, and for the which the Lord might iuſtly bring his fearfull Iudgements upon the whole land. And thus good *Sir Oliver* through the Lords mercy, you may ſee that they are very propoſterous in their houſe, & ſhew great want of true iudgement and Chriſtianlike affection that thinke theſe fit times for feaſtings, pompe

and outward bravery. And therefore I beſeech you take heed unto your own heart, and let neither the vaine examples nor the violent perſwaſions of vain glorious men, drawe you into their vaine errours, but evermore remember that moſt holy ſaying, and righteous cenſure of our Saviour Chriſt, Saint *Luke* 16.15. That which is highly eſteemed amongſt men, is abomination in the ſight of God, and therefore hold faſt that word of truth and follow the holy directions thereof which is able to make you wiſe unto ſalvation, and both in theſe and all other your affaires firſt prove what that good acceptable and perfect will of God is, and doe that with all diligence, and then aſſure your ſelfe if you ſhould fail of this fading honour that they ſo eagerly hunt after, yet you ſhall have everlaſting honour in the ſight of God, and of his glorious angells in the Kingdome of heaven. Amen Lord Ieſus. Amen.

*Staughton More,*
*Anno.* 1617.

From him that would be glad if either his penne or his perſon might doe you that good ſervice he deſires.

*John Spencer.*

A coppy

*A Copy of a letter to his brother* Nicholas Spencer, *to diſſwade him from his inordinate delight he took in Cock-fighting, which ſoon after he happily and abſolutely gave over.*

IT is ſaid of the churliſh Inne-keeper of *Bethlehem Luke* 2. 7. who entertained ſo many gueſts in the Inne, that the virgin *Mary* and our bleſſed Saviour, were thruſt out into the ſtable, becauſe there was no roome for them in the Inne: but let us in in the fear of God take heed of ſuch Jewiſh tricks, leſt in the end we force our Saviour Chriſt to leave us in the ſight of our ſins, and ingratitute, and then it will coſt us many a grievous ſigh, many mournfull teares before we finde him againe, read *Cant.* 5. 6. Nay, ſo wofull ſhall our eſtate be that it ſhall be never out of our minde: and now out of my brotherly love unto you I muſt admoniſh you of that bewitching and vain pleaſure of Cockfighting, wherein you are ſo ſtrangely tranſported that both my ſelfe and many of your faithfull friends with grief of heart diſcern a great alteration in your affections to thoſe courſes of religion wherein heretofore you have ſhewed your ſelfe more forward and zealous. I beſeech ye in the fear of God conſider to be a ſtunling in religion is a fearfull thing, but to go ten degrees backward with *Ezekiahs* diall is moſt intollerable; alas ſhall we begin in the Spirit and end in the fleſh, ſhall we be ſuch greedy Elues in our pleaſure, ſell thoſe heavenly ioyes and bleſſed hope of our heavenly inheri-

tance for a meſſe of vaine delights: Oh conſider how farre we are from the holy zeale of thoſe bleſſed Saints in Queen *Maries* dayes, that forſook both their goods, wives, and children for the glory of God and the ſafety of their ſoules: What vaine wretches ſhall we approve our ſelves to be, if we will not forſake our vaine pleaſures? It is not your faire houſe, nor your children, nor loving wife I perſwade you to forſake, it is the vaine and unprofitable ſport of Cock-fighting, which brings ruine to your ſtate, and the endangering of your everlaſting happineſſe: and therefore if either a deſire to preſerve your eſtate, or to preſerve your everlaſting inheritance might prevaile, my ſuit were ſoone granted. But it may be you will ſay, if I can prove this you will give over Cock-fighting; Well, upon that condition I will take ſome paines to make it manifeſt: Firſt, to the matter of the ruine of your ſtate, I referre you to the examination of your particular exſpences of thoſe occaſions, and I pray let Sir *William Dyers* ruinate eſtate be a meanes to make you take heed by other mens harms; for the matter of diſcontentment I appeal to no other judge then your loving wife, which can tell you what diſcomforts ſhe often-times findes in your long abſence, & the dangers that doth fright her when ſhe conſiders that you are in the company of ſuch ſwaggering companions, for the latter which is the maine point I purpoſe to inſiſt upon being a matter of ſuch high concernment, firſt becauſe you make that a cauſe of your jollity and merriment, which ſhould be a cauſe of your griefe and godly ſorrow, for you take delight in the

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enmitie and cruelty of the creatures, which was laid upon them for the ſinne of man, for the earth was accurſed with thorns and briers for our ſins, and therefore the blood-ſhedding of the creatures ſhould rather teach us to ſhed teares for our ſins: thus did Saint *Peter* when he heard the Cock crow he went out and wept bitterly: I would to God you Cock-maſters would make that uſe of theſe Cocks. Secondly it is dangerous unto your ſoul in regard of the time that you miſpend, for if ye muſt give an account of every idle word that we ſpeak *Matth.* 12.36. How much more of idle houres and dayes, and if you did keep as ſtrickt an account as you do of your houſhold expences you ſhould at the weekes end ſee what a heavy reckoning you ſhould make when you ſhall ſee before your eyes thus many houres of ſuch a day and ſo many daies of ſuch a week, I have ſpent in my vain delights, and thus few houres in the ſervice of my God; well, howſoever we are loath to come to this account now, yet we ſhall be one day, brought to it whether we will or no. Thirdly it is dangerous to your ſoul in regard of the company with whom you do converſe who for the moſt part are either ſwearers drunkards, or licencious people, now if it be moſt true that the prophet ſaith *Pſal.* 18.25. *With the holy, thou ſhalt be holy, and with a perfect man thou ſhalt be perfect.* Then on the contrary it muſt needs be, that with the wicked we ſhall learn wickedneſſe, and with the prophane we ſhall learn prophanes, for it is a hard matter to handle pitch and not to be defield with it, or to lie among thornes and not be pricked with them, as the Prophet ſaith

2. *Sam.*

*2. Sam. 23. 6, 7. But the wicked ſhall be every one as thornes thruſt away becauſe they cannot be taken with hands, but the man that ſhall touch them muſt be defenced with iron, or with the ſhaft of a ſpeare, and they ſhall be burnt with fire in the ſame place.* Therefor dear brother, if you did rightly conſider of the hatefull and infectious qualitie of the wicked, it will make you ſtand upon thorns while you are in their company and to bewaile the hardneſſe of your heart which hath not felt them ſuch pricking thornes all this while.

Laſtly it is dangerous to your ſoule in making your ſoul guilty of many other mens ſinnes, by drawing away many a poore man from his honeſt labour whereby he ſhould maintaine his wife and children, to ſpend his time and money in ſuch an idle manner, but alſo you are guilty of many great mens ſins whileſt you ſee and hear the glorious Name of God diſhonoured, and dare not, or will not reprove for the ſame, conſider what the *Pſalmiſt* ſaith. 50. 16. *But unto the wicked ſaid God, what haſt thou to do to declare mine ordinances, that thou ſhouldeſt take my covenant in thy mouth, ſeeing thou hateſt to be reformed, and haſt caſt my words behinde thee? For when thou ſeeſt a thiefe, thou runneſt with him, and thou art partakers with the adulterers. verſ 22. O conſider ye that forget God, leaſt I teare you in pieces, and there be none to deliver you.* Now therefore I beſeech you obſerve that thoſe that run with the wicked and are partakers with the ungodly in their wicked delights are thoſe whom the Lord ſhall tear in pieces: thus you ſee that not onely the wicked themſelves, but alſo their aſſociates and partakers ſhall be torne

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in pieces in the day of Gods fearfull wrath: O consider this, ſweet meat muſt have ſower ſawce, and then I truſt through the Lords great mercy you will utterly refuſe it upon thoſe tearmes: for what were it to gaine the whole world and to looſe our ſoules.

But to conclude if neither perſwaſions nor exhortations may prevaile with you to break the neck of your Cock-fighting pleaſures, conſider wel with your ſelf that the Lord hath put you as it were into the Cock-pit of the round world to fight his battel againſt the fleſh, the world and the divel, the ſtrongeſt ſtriking, the ſoreſt hitting, and the cunningeſt fighting Cock in the world, who is onely to be wounded with the ſpurres of faith and piety, and that all thoſe that wil overcome in this battell muſt be thorowly fed with the word of God, and dayly breath with prayer and meditation, whereby they ſtrengthen their faith, and ſharpen the ſpurres of their holy zeale: and thoſe that neglect this meanes let them brag never ſo much upon their own dunghill, yet when it comes to a ſound tryall they will prove themſelves to be brand fallen Cravens, and likewiſe conſider that every houre idely ſpent, and every vaine word that proceeds out of your mouth is as it were vain to your ſoule: and all unlawfull pleaſures like hovells upon the ſpurres of your devotion: and then with wiſdom conſider what an unlikely, or rather impoſſible a thing it is for a poor famiſht Cock pitifully vained and thus hung, and hovelled to overcome a Cock of that wonderfull ſtrength and deviliſh ſpirit that you are matched withall. Again ſuppoſe that thoſe that ſit

in the lower ring of the Cock-pit are the Divells and wicked Spirits, and thoſe that ſit in the upper ring of the Cock-pit are the glorious Angels and bleſſed Saints, both behoulding this doubtfull battell, though with contrary affections, the angels reioycing when they ſee you fight this ſpirituall battell like a good ſouldier of Jeſus Chriſt, the wicked Spirits wohping and hallowing when they ſee you ſtrike faint, fight like a Craven, and fall beaſtly, and hear dear brother that we make our ſelves a laughing ſtock to this wicked ſpirits: let us pray unto our Lord Jeſus Chriſt to ſtrengthen our faith and to aſſiſt us with his grace that we may reſiſt the devill and make him flie from us and in the end tread Sathan underfoot and give us a crown of immortall glorie. Amen Lord Jeſus.

From your truly loving brother though he deals thus plainly with you.

*Iohn Spencer.*

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Good

GOod Sir *Robert Carr*, I have receaved your letter and do acknowledge my thankfullnes unto you, that you are pleased to have so good opinion of me and my endeavoures, to commit your brother unto my care and ordering and that all things accomodate unto my desire at Steeford, but I must entreat you that I may be spared for my coming to undertake care of him; so farre remoted from my family, I have my hands full of such dangerous employments; again I hear there are suits in law betwixt you & his mother my Ladie *Carr* who should I think have the custodie of him, and therefore matters standing upon those litigious termes I should be loath to meddle with him, but if you would bring him into this country I should be glad to do you the best service I can, and the rather because his mother is very willing to commit him to my care: but if my directions may do you or him any pleasure, I have sent them unto you, and desire you to employ Master *Dixie* that hath lived with me and is acquainted with his courses: and so I beseech the Lord to blesse these or any other good meanes to yeild him comfort. I take my leave and rest,

Desirous to do you service.

JOHN SPENCER.

## *The direction for* Master Rochester Carr.

OVr help is in the Name of the Lord that made heaven and earth.

First therefore let that blessed Lord be humbly sought unto by fasting and prayer.

Secondly let the distressed gentleman be removed from his own house unto some other convenient place well situate for aire, and spacious fields: to walk in and to do other exercises.

Thirdly, settle with him a religious discreet Divine that may constantly pray with him and read unto him evening and morning, and upon all good occasions to keep him company.

Fourthly, place about him six honest servants men of good discretion and resolution that may be ready upon all occasions to aid and assist in the well ordering of him according to the directions of him that shall undertake the government of him, to watch with him, to ride with him, and to exercise with him in shooting or bowling or any other exercise that shall be thought fit for him.

Fiftly, let them be very carefull and take heed that there be no knives, nor swords, nor any wounding instruments left in the roomes wherein he comes, nor worn by others, that he may suddenly snatch at them for their temptations are many times very violent and their resolution sudden and disperate.

Sixtly let his apparell be decent and comely of cloth or plaine stuffe without lace or any such curious

rious trimming, and let his attendants give him no titles of honour but in civillity call him Maſter *Rotcheſter* or Maſter *Carr*, and when he doth any thing wel, then to ſhew the more reſpect unto him: but other wiſe to ſlight him, as thoſe that are ſet over him to command him, and not to be commanded by him.

Seventhly, let his diet be ſparing and moderate, rather to ſupport nature then to pomper the fleſh: veale, lambe, pheaſant, larkes: ſmelts, troutes, pike, pearch, alſo let him faſt often and pray much, let him refraine from all kinde of wines and ſtrong drink, if you can by any meanes, let him ſleep ſix or ſeven houres in the foure and twenty and not above.

Eightly, let him be held conſtantly to prayer, and reading an houre in the morning and an hour in the evening, and if the weather be fitting and his ſtrength anſwerable let him walke a mile out right in the morning and evening and if you finde him inclining to a ſottiſh humer put an armour upon him and beat a drum before him and let one attyre himſelfe like a Captaine and put on his gorget and a plume of feathers in his hat & a trunchion in his hand and make to march and exercile his armes, or elſe ſet him upon a bounding horſe and trot the ring and run a career: and in theſe martiall exerciſes let the Captaine command him as his ſouldier, and if he finds him peeviſh and froward give him a good knock upon his helmet, and if he finde him willing and tractable then to commend and praiſe him.

Ninthly, for matter of Phyſick, you muſt ad-

vise with some learned Physician that doth well understand the nature of the disease, and the constitution of his body; for otherwise he may be prodigall of blood-letting, and the want of blood may increase his melancholy: he must likewise take heed of strong vomits, that strain the head, and distemper the brain; in my opinion bathing, and sweating, and bleeding with horseleeches the safer way.

Lastly, because these maladies and distempers are accompanied with a great deale of peevish crossenesse, and wilfull obstinacie, and a great part of the cure stands in the right crossing of them from those froward and furious humours, which will require great patience, and good observation; for the generall, use all faire meanes you can devise to gain them to the good, and divert them from the ill: but if that will not prevail, you must have patience and passe it over as though you took no notice of it; but if it comes once to this, that they do perceive that you go about to crosse them, and that you are in opposition and contesting with them, then you must follow it with all importunity, and resolution to subdue them, and compell them to do it; but be sure you take them with such advantages that you prevail, otherwise the attempting of it will prove dangerous to your selfe, and make them more outragious and insolent.

Postscript.

*Master* Dixie, *I pray be carefull to see these directions well*

*well performed, and then I hope you will well deſerue to have twenty pound a yeer for your paines, otherwiſe I would be loath to perſwade you to undertake ſuch a dangerous imployment.*

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*A Copie of a Letter to a vertuous Gentlewoman greatly afflicted in minde, which it pleaſed God to give unto her great comfort.*

BLeſſed be God even the Father of our Lord Ieſus Chriſt, the Father of mercies, and the God of all comfort, which comforteth us in all our tribulations, that we might be able to comfort them that are in any affliction by the comfort where with wee our ſelves are are comforted of God: and humbly I beſeech that gracious Lord that he will vouchſafe for his deare ſonne Ieſus Chriſt his ſake to open your eyes that you may behold thoſe unſpeakeable mercies and comforts that he will in his appointed time give unto all thoſe that do fear his holy name and call upon him faithfully. Coſen I have lately receaved, your letter wherein you doe acknowledge that when I was with you it pleaſed God you found ſome comfort, praiſed be his holy name for it, but ſince you have been very ill and ſo remaine, ſome cauſes you ſhew for the ſame, becauſe you cannot be aſſured of the favour of God towards you, the reaſons that you alledge, becauſe you finde ſo ſmall comfort in prayer and in hearing of the word. Secondly be-

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cauſe of your fearful temptations both paſt and ſtil continuing: theſe as I take it are your chief reaſons; & being rightly underſtood they wil prove ſo many ſound arguments, to prove that you never had ſo good cauſe to reſt aſſured of Gods favour towards you, nor ever had ſo many teſtimonies of his everlaſting mercyes towards you as you have now, that afflictions, chaſtiſements and temptations are the ſignes of Gods favour, and the markes of his children, I pray conſider what the holy Apoſtle ſaith *Hebrews* the 12. the 5. the 6. my ſon deſpiſe not the chaſtening of the Lord neither faint when thou art rebuked of him, for whom the Lord loveth he chaſteneth, and he ſcourgeth every ſon that he receiveth: and mark how he concludes in the eight verſe, if therefore ye be without correction, whereof all are partakers, then are ye baſtards and not ſonnes, is it not ſtrange that you ſhould vex and torment your ſelf, becauſe the divell cannot prove you a baſtard, but it may be you may ſay it is not thus in your iudgement, but then know that it is not fit for you to be a Judge in you own cauſe, but ſubmit your ſelfe unto the Judgement of Gods word, which is the word of truth. And beleeve his holy Apoſtles that knew how to iudge in thoſe caſes better then you, and they will teſtifie that we have cauſe rather to reioyce then any wiſe to be diſcouraged with afflictions and temptations: Saint *Peter* 1. 2 My brethren count it exceeding ioy when ye fall into temptations, and the bleſſed Apoſtle Saint *Paul* when he was tempted and grievouſly buffeted by Sathan, for the which thing he beſought the Lord thrice that it might depart from

him,

him, but what was he presently released? no but receaved this answere from the Lord, and he said unto me my grace is sufficient for thee, for my power is made perfect through weakenesse, and what was the blessed man dismayed with this answer or concluded as you would do that he was out of the favour of God because his prayer was not granted? no such matter but rather doth conclude greater comfort and assurance, very gladly therefore saith he, will I rejoyce in my infirmities that the power of Christ may dwell in me therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguish for Christ sake, for when I am weake then am I strong, thus you may see how the Apostle out of *Daniel* gathereth matter of comfort, and out of his own weaknes encreaseth great strength of faith, and thus must you do in these fearfull temptations not so much as cast your eyes upon your own weakenesse, nor upon the strength and power of your malitious enemy, but you must looke up with the eye of faith unto our blessed Saviour Iesus Christ who is in the highest heavens, and whose grace is sufficient for us, and he it is who hath triumphed over sin, death and damnation, and hath tramped underfoot all the enemyes of our salvation: and therfore with the holy Prophet say, The Lord is my light and my salvation, whom then shall I fear? the Lord is the strength of my life, of whom then shall I be afraid?

Now concerning your discomfort in hearing the word, because you take so small comfort in the promises, and are so much terrified with the judgements, This I take it proceeds partly from the er-

rour of your judgment in misse-aplying the same, and partly from the malice of Sathan who evermore labours to drive us into extremities either with *Eve* not to fear the iudgements of God at all, or else with *Cain* to thinke our punishment greater then we can beare, but even from your weaknesse, and from Sathans malice doth the Lord draw out that which may tend to his glory, and to your great comfort, and hereby I trust he hath broken up the fallow grounds of your heart and brought you to godly sorrow for your sins so that I do assure my selfe, within this short time of your afflictions, more repentant teares have been put up into the Lords bottle then in many yeers before, & account not this as a small blessing nor passe it over with a slight thankfulnesse, but take speciall notice of it, assure your selfe, this faire will not last all the yeer, and the time will come when you will desire to see these teares of contrition and shall not see them, no though you seek them with fasting and prayer, and that you may the better conceave how blessed their estate is that have a contrite heart and sorrowfull spirit, I pray consider of that wonderfull comfortable promise of the Lord, *Isaiah.* 57. 15. *For thus saith he that is high and excellent, that inhabiteth eternity, whose name is the holy one, I dwell in the high and holy place, with him also that is of a contrite and humble spirit to revive the spirit of the humble and to give life unto them that are of a contrite heart*, who would think themselves most happy that had a heart fit to entertaine that glorious guest, thus likewise doth the holy prophet testifie *Psal.* 34. 18. The Lord is near unto them that are of a contrite heart and will save

such

ſuch as are afflicted in ſpirit and our bleſſed Saviour in whoſe mouth was no guile, he ſaith bleſſed are they that mourn for they ſhall be comforted, and in the 16 of *S. Iohn* verſe the 20 *Verily, verily I ſay unto you ye ſhall weepe and lament, and the world ſhall reioyce, and ye ſhall ſorrow, but your ſorrow ſhall be turned into ioy, a woman when ſhe travelleth hath ſorrow becauſe her hower is come, but aſſoone as ſhe is delivered of the childe ſhe remembreth no more the anguiſh for ioy a man is borne into the world, and you now therefore are in ſorrow, but I will ſee you again and your heart ſhall reioyce and your ioy, ſhall no man take from you.* Thus you may ſee this godly ſorrow, is but as the throes of our ſpirituall birth in Chriſt, which although it may be ſomewhat grievous for a time yet when we ſee our ſelves thereby borne againe of water, and the ſpirit, and ſo made able to enter into the Kingdome of heaven, oh how ioyfull and comfortable ſhould this make us to be, many would with *Zebedees* ſons ſit one at the right hand, the other at the left hand of our Saviour Chriſt in his kingdome, but they are loth to taſt of this cup, but let us know aſſuredly that as he is entred into his Kingdome of glory, through many tribulations, ſo muſt we follow him thorow many tribulations if ever we will come there; you are now in the way be not weary of well doing, nor turn not backe till you come to that holy reſting place, and that you may finiſh your courſe with ioy and comfort, be diligent in prayer, and obſerve a conſtant courſe therein evening and morning and at noone dayes, and as often as you finde your affliction to preſſe and oppreſſe your ſoule, then make your mone unto your merci-

full God and powre out your ſoules before him, and eſpecially bewaile wicked thoughts and vaine luſts where withall you heretofore ſo much delighted your ſelfe, and labour to mourn in ſecret for them, and likewiſe all other ſecret ſins, and that your prayers may be more fervent, adde thereunto the holy uſe of moderate faſting, and this I truſt through the Lords mercy, you ſhall finde an excellent meanes to recover your ſelfe unto your ſpirituall chearfulneſſe again, and be not diſcouraged from theſe holy exerciſes though Sathan ſtrive neverſomuch to vex and terrifie you: nay though you feare the Lord is angry with you, nay though you knew that aſſuredly, yet pray with the *Pſaſuiſt. Pſal.* 80. 5. *O Lord God of hoſts how long wilt thou be angry againſt the prayer of thy people.*

Secondly having in this holy manner recomended your ſoule and body unto God in prayer waite upon him with a quiet minde, aſſuring your ſelfe that now the Lord is to take care of you and therefore caſt your care upon him, and ſo with a ſetled reſolution diſpoſe of your ſelfe unto ſome profitable imployments fitting for your calling, and this courſe the Prophet *David* tooke *Pſal.* the 5. 3. *Heare my voyce in the morning, O Lord, for in the morning will I direct me unto thee, and I will wait:* and what good ſucceſſe thoſe have that do thus attend, we may read in the *Pſalm.* 147. 11. *But the Lord delighteth in them that fear him and attend upon his mercy.*

Thirdly labour for meekneſſe of heart and an humble ſpirit, for where this grace is in ſome reaſonable manner attayned there the heart of affliction doth breake away apace, and the danger there-

of

of is little to be feared, for our bleſſed Saviour hath pronounced a double bleſſedneſſe unto ſuch *Matthew* the 5. *Bleſſed are the poore in ſpirit for theirs is the Kingdom of heaven, bleſſed are the meeke for they ſhall inherit the earth.* And the want thereof hath driven many in their deſperate fury, to looſe their inheritance both in heaven and earth.

Fourthly take heed of moderate greiſe, and violent paſſions, which at this time is very unſeaſonable, though eaſily fallen into; and therefore watch over your own heart diligently and doe not entertaine ſo much as a ſorrowfull ſigh into your heart except it be for your ſin, nor an impatient word into your lippes except it be when you ſee God diſhonoured, and then ſpeake zealouſly and ſpare not: and furthermore you muſt be contented to be admoniſhed of theſe infirmities by your Chriſtian friends with whom you do converſe, for it may be they may diſcerne theſe things amiſſe in you when you doe not diſcerne it in your ſelfe being overwhelmed with the pleaſing humour of Sottiſh melancholy.

Laſtly, that you may well remember it, you muſt by all meanes poſſible ſtrive to ſerve the Lord with a cheerfull heart and a willing minde, for the Lord loveth a chearfull giver, and eſpecially in matters of his holy worſhip: therefore when you come to hear his holy word, to faſt, to pray, to religious conference or any other holy duty, ſtrive to doe it cheareſully, and to reioyce even in your very teares, for I can tell you that is a good cauſe to make both you and others reioyce it; may be you thinke it ſtrange, but read what Saint *Paul* ſaith to

his intirely beloved *Timotheus* and then I hope you will say I am in the right, desiring to see thee mindfull of thy teares that I might be filled with ioy. 2. of *Timothy* the 1. 6. And for neglect of this duty the Lord doth threaten many heavy Judgements against the children of Israel, *Deut.* 28. 47. *Because thou servest not thy Lord thy God with ioyfulnesse and a good heart for the abundance of all things therefore thou shalt serve thine enemies which the Lord shall send uppon thee, in hunger, and in thirst, and in nakednes, and in need of all things.* And thus according to my simple understanding I have satisfied your request in setting down some directions humbly beseeching that mighty and glorious God who giveth wisdome to the simple, and worketh great effects by weak meanes to give such a blessing unto my poor endeavours that his great power may be seen in my weaknesse, that you may finde such comfort to your soule, and such peace to your conscience, that hereafter you may tell unto others the great mercies that the Lord hath shewed unto you in the dayes of your affliction; and therefore say with the Prophet, loe this is our God we have waited for him and he will save us, this is the Lord we have waited for him we will rejoyce and be joyfull in his salvation. Amen Lord Jesus. Amen.

From him that would willingly exchange
some of his comforts for some
of your sorrows, and some of
his best delights for some
your repentant teares.

*Iohn Spencer.*

Master

MAster *Frankling*, a man of great worth, almoſt a thouſand pound a year, fell into a wonderfull melancholie and diſtraction for ſeven yeares, his eyes cloſed up, his mouth cloſed up, his hands cloſed up, ſo that he was like a dead corps, and almoſt famiſhed, he was with Maſter *Nappier* that famous Phyſician about a yeere and a halfe, but could not prevaile with him: ſome two yeares after he returned unto his own houſe, he fell into a ſtrange humour of eating, and drinking wine and ſtrong ale, and it is almoſt uncredible to report how much he did devour in a day and night: but this putting ſtrength into him, he grew very outragious, and fell a burning, and fighting, and greatly endangered the killing of his ſervants, and the burning of his houſe; and then my brother Maſter *Gery* that maried Maſter *Frankl ngs* ſiſter, entreated me to go unto him: I told him my opinion was as it was before, that he muſt be removed from that houſe, and have ſome others placed about him that would follow other directions; my brother was deſirous ſtill to have me go to ſee him, ſo with his importunity I went, and took with me Maſter *Iones*, a grave Preacher, and one that had taken great pains with him: we found him in a great chamber the glaſſe windows broken down, and one chaire, another afterwards was brought, we ſate down, my intention being at this time onely to obſerve his carriage, he was in a ſlight ſuit, hardly worth five ſhillings, like Iriſh trouſes, without a band, the haire of his head on both ſides being

rubbed

rubbed off, and ſtanding with his back to a great fire, and looking ſo terribly, that he would have terrified a man that was not acquainted with furious obiects: ſo having ſpent ſome halfe an hour in obſerving of him, Maſter *Iones* very reſpectively roſe up and put off his hat, and made his Apologie to Maſter *Franklin* becauſe he did not come to ſee him, for he went to *Thurly*: but he ſlighted him, and would make him no anſwer. Then I ſpake to him, and ſaid, Maſter *Francklin* you are much beholding to Maſter *Iones* for his great care of you, but he ſweld up, and ſaid unto me, Sirrah how dare you ſpeak thus unto me? And I ſaw it was now time for me to get me out of my chaire, and becauſe he ſhould ſee that I was not daunted at his ſpeeches, I drew neerer, and ſaid, Who are you that I muſt not ſpeak unto you? And thereupon he ſuddenly darted off the hearth, and with his filthie nailes raked over my face, and tore my ruffe, ſo I was ſo ingaged that I muſt win the horſe, or loſe the ſaddle, but it pleaſed God to give me ſuch ſtrength, that (cloſing with him) I threw him down, and gat his hand and ſwaked it to the boards, and called for a knife to pare his nailes, but he would then have ſet upon my face with his teeth; I was fain then to looſe one of my hands, and take him by the throat, and with all my ſtrength thrattle him, but he made a hideous noiſe, and cryed to his brothers to help him, ſo one of them came and took me off, and then I waſhed my face; for I had not loſt ſo much blood in any fray ſince I was at the ſiege of *Oſtend*: Afterwards he would be friends with me, for he knew that I did

it as a Souldier of *Ostend*: A while after there was a meeting of divers Iustices of Peace and other gentlemen and there he was delivered unto me as by vertue of a commission out of the Court of wards, and so we removed him to another place and set other attendants about him and gave other directions: and so after a short time he rode abroad a hunting and coursing, and grew into great jollity, and married my Ladie *Charnockes* daughter, a brave and vertuous young gentlewoman, by whom he had one daughter and is lately dead.

And another beautifull young woman one *Wapooles* daughter of *Southoe* neer *Huntington* and one Master *Beadles* Son falling in love with her and intending to marry her, but after his father perceived it he would not give his consent, because her father was not able to give a portion according to his estate, whereupon she fell into great discontentment and fell distracted, and wandering from her fathers house in the depth of winter, and in great floudes, toward evening she came to my house, and being in the porch, made a strange kinde of noise: I went to see her, and she was wet and moiled as though she had been dragged thorow a river, I fear'd at first she had coundterfeited and thought of sending her to the constable, but afterward I had more pitty on her and caused her to be brought to the fire, and got some warme drinkes and a warme lodging, and so with in some few dayes, it pleased God she was so well amended, that she was able to declare unto me where her father dwelt, and related unto me this pittyfull story

of her love: after ſhe was able to doe ſome buſineſſe I ſent to her father to fetch her home, he was glad when he heard ſhe was living, for they did thinke ſhe had been drowned in the great floods; when her father came we had been at prayers, and I was reading a chapter: when her father came in the young woman looked upon him very earneſtly, but would neither ſpeak nor do any reverence unto him, I uſed many perſwaſions to her, but could not prevaile, I ſent out her father into another roome, but it would not be: then I called for pinſers and opened her mouth, and dealt very roughly with her, as though I would have plucked out her teeth, but it would not be: then I took a Bible and bad her read the firſt commandment, and then ſhe fell a reading and into a paſſion of weeping, and afterward ſpake to her father, her father intreated me that ſhe might ſtay with me a while longer, and ſo ſhe did, and returned to her father, and ſo went up to London where ſhe had two Vncles rich men.

A Joiner and his wife being much perplexed in minde: came over to me, it pleaſed God in ſhort time to ſend them comfort: ſome yeare after their maid fell into great terror of minde, ſhe ſat up late to attend her dames child and there would appear unto her a Spirit (as ſhe tearmes) it like a cat, and would dance about her: I tould her it might be it was a cat, ſhe ſaid it ſpake to her, I asked her what it ſaid to her, ſh e ſaid, come follow me, then ſhe would cry out, and her maſter roſe and went to prayer with her, but the maid was ſo troubled that

ſhe

ſhe was almoſt at her wits end, and her hands and her face ſo ſwelled that they gliſterd, it pleaſed God within few dayes to ſend her comfort and ſhe returned to her maſter, and I never heard that ſhe was terrified with the cat ſince.

One *Charitie* of the ſame Towne fell into great terror of minde, her huſband brought her over to my houſe and made great moan for her, I enquired if ſhe was not fierce and dangerous, he tould me no; but only trouble of minde: I lodged her that night with one of me ſervauts, in the night ſhe fell into a fit, and ſet upon the maide, and almoſt bit of one of her fingers; the next day I ſent her to *Saint Needes* with a ſervant of mine called godly *Iohn*, a ſtrong man, who went with her to *Saint Needes* to have her let blood; but as they returned ſhe leapt into a pond, and godly *Iohn* had much a a do to get her out; but it pleaſed God ſhe grew well and came to Lady *Luke* to give her thankes: my Lady *Luke* had entreated my care of mad *Bell* that came from London, but I tould my Lady, that we had been with *Charitie*.

A great Lady falling into great melancholie, and diſtracted, and having attempted divers waies to make her ſelfe away, the devill did put one ſtrange temptation upon her, as they related to me: ſhe had cauſed her maid that did attend upon her to bring up good ſtore of wood, and laid it under her bed, and watched a time when her maid was gone down, and locked the doore, and made a great fire, and then unclothed her to her naked

body, and kneeled down neere the flame, and was very earneſt in her devotions; the fire being great, made a great ſmoke, which ſome perceiving, came to the doore, and brake it open, and demanded what ſhe meant to do with her ſelfe; ſhe anſwered ſhe made triall of her ſelfe how ſhe could indure the flames of fire if perſecution ſhould come for the profeſſion of the Goſpel: her husband left her with me ſome moneth, and then it pleaſed God ſhe went away much amended, and comforted. A temptation accompanied with a zeale for the Goſpel is hardly to be reſiſted. The Virgins in the Primitive Church, rather then they would be diſhonoured and deflowred by the heathen, would murder themſelves; it was their ſin, though a zeal, but not according to knowledge.

Miſtris *Clements*, that married the Biſhop of *Coventry* and *Lichfield*, fell into a dangerous melancholy, and burning feaver, and terrour of conſcience, and grew very weak, and paſt all hope of life; the Biſhop and her husband ſent for me to come over to her, if ever I would ſee her alive, for they were perſwaded if any man could do her good, I was the man: it was a long journey, and I was loath to go upon ſuch hopeleſſe tearms; well, I went and found her very weak, and almoſt famiſhed, for her throat was ſo furred with heat, that we could hardly get a ſpoonfull of broth down; I ſaw that it was grown to that deſperate ſtate, her Phyſicians having left her, I cauſed a bath to be made of milke and coole herbs, and being in a goodly large roome, in the Caſtell cauſed

them

them to make a good fire, and take her out of her bed, and put her into the bath, and bathe her head and her ſtomack well, and after ſome few dayes, uſing this meanes, it pleaſed God to bleſſe it ſo, that ſhe could take down her broth, and in a ſhort time came into the Chappell to make her prayers unto God, and to give him thanks; but I told them though ſhe had recovered her health, yet this did not cure her minde; and therefore within ſome few moneths after, the Biſhop and his Lady ſent her husband with her to my houſe in her Ladies charet, and left her with me; and ſo within halfe a yeere it pleaſed God to ſend her much comfort, and now ſhe is very chearfull and comfortable.

*John Crawly* of *Luton* a Yeomans onely ſon of good worth, and Judge *Crawly's* kinſman, upon ſome unkinde ſpeeches which his father gave him, fell into great melancholie, and attempted to dround himſelfe, but help came in before he was drouned, and then he ſtrove to famiſh himſelfe, he was ſent unto *Chesford* in a Cart, and then to my houſe to keep him from famiſhing; I took a ſtrange courſe in feeding him, and do the more willingly declare the manner thereof, that other Phyſicians may do the like in caſe of ſuch extremity. I prepared a wheele-barrow, a homely engin, yet very vſefull for this purpoſe, for the ſhafts gave good advantage of the binding of his legges and his armes and putting ſome hay in the bottom of it, and ſo his head might leane backward, and we ſtand about him, then gagged his mouth to keep it open, and fower or five with napkins and

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towells as though we were going to dreſſe a Hog, made them ply his mouth with pouring in milke or poſſet drinke which he would as freely caſt up againe into our faces and moile us pitifully; but which did the deed, I poured milk into his noſtrils and that falling, more backward upon the gollet of his throat, and that paſſed downe, and ſo fed him divers daies and kept him from famiſhing, and then to make him ſpeak I cauſed a great fire to be made and bound his armes, behinde him, and a ſpit thorow his armes and held him down to the fire a bafting ſtick and butter to baſt him and made him beleeve we would roſte him but he endured a great deale of heat, but it came not to bliſtering, and my ſonne ſaid unto me, father let us but roſte his head to night for the diſeaſe lies in his head, ſo at the laſt he ſpake, and then we took him from the fire, and that night he took his reſt well, and in the morning ſpake to my wife and asked for his breakfaſt, and kneeled downe to his prayers and read his chapter, and went to the church and behaved himſelfe ſo orderly that I never ſaw any in ſuch a deſperate eſtate to mend ſo much in a ſhort time, and ſo returned unto his father, and is a more active man and of better diſcourſe then ever he was.

*Margaret Ruſſell* a Yeomans daughter of good worth a young woman and very beautifull, fell into a great mellancholy, and attempting to make her ſelfe away ſhe was in love with a Baker and the Browniſtes had tamperd, with her fell likewiſe into a humour to famiſh her ſelfe, with whom I took the like courſe to feed her; ſhe was a woman of that ſtrength

ſtrength and nimbleneſſe of her ioynts as I ſeldome are met with the like, ſhe was very reſolute to famiſh her ſelf ſo I was carefull to break the points of the knives: but, *Except the Lord keepeth the citie the watchman watcheth but in vain.* For our harveſt cart coming home and many of our neighbours with the ſame we went to prayer and ſong a Pſalme as our uſall cuſtome was, they fell unto ſuch chear as it pleaſed God to bleſſe us withall, and the table being being furniſh't, *Margaret Ruſſell* ſat downe at the table end upon a threſhold near the ſtore houſe, and he that attended her being ſet at the table, and making merry with our neighbours, my wife and I being in another roome with ſome other young women: *Alice Pentlow*, my wives ſervant, having been at the market, and put on her holy day girdle and knife that had a ſharpe point, ſhe went into the ſtore houſe to cut ſome victuals, and brought a piece of paſtie in her hand *Margaret Ruſſell* made an haighing, and held out her hand as though ſhe would have the paſty but when ſhe was within her reach ſhe ſnatch at her knife, and *Alice* made a pittifull ſcritch and cryed out *Marget, Marget*, and held the knife in her hand as faſt as ſhe could but the other being to ſtrong for her ſtabd her ſelf twice into the throat ſo I run into the hall and wrencht the knife out of her hand, and one of them was directly upon the throat, as if one had ſtickt a pig, and bled grievouſly and we expected hir death preſently: and therefore kneeld down and prayed unto God for her, and did earneſtly entreat her to cry unto God for mercy; but ſhe ſeemed not to regard it, but rather forc'd her ſelfe to make it bleed

more.

towells as though we were going to dreſſe a Hog, made them ply his mouth with pouring in milke or poſſet drinke which he would as freely caſt up againe into our faces and moile us pitifully; but which did the deed, I poured milk into his noſtrils and that falling more backward upon the gollet of his throat, and that paſſed downe, and ſo fed him divers daies and kept him from famiſhing, and then to make him ſpeak I cauſed a great fire to be made and bound his armes, behinde him, and a ſpit thorow his armes and held him down to the fire a baſting ſtick and butter to baſt him and made him beleeve we would roſte him but he endured a great deale of heat, but it came not to bliſtering, and my ſonne ſaid unto me, father let us but roſte his head to night for the diſeaſe lies in his head, ſo at the laſt he ſpake, and then we took him from the fire, and that night he took his reſt well, and in the morning ſpake to my wife and asked for his breakfaſt, and kneeled downe to his prayers and read his chapter, and went to the church and behaved himſelfe ſo orderly that I never ſaw any in ſuch a deſperate eſtate to mend ſo much in a ſhort time, and ſo returned unto his father, and is a more active man and of better diſcourſe then ever he was.

*Margaret Ruſſell* a Yeomans daughter of good worth a young woman and very beautifull, fell into a great mellancholy, and attempting to make her ſelfe away ſhe was in love with a Baker and the Browniſtes had tamperd, with her fell likewiſe into a humour to famiſh her ſelfe, with whom I took the like courſe to feed her; ſhe was a woman of that

ſtrength

ſtrength and nimbleneſſe of her ioynts as I ſeldome are met with the like, ſhe was very reſolute to famiſh her ſelf ſo I was carefull to break the points of the knives: but, *Except the Lord keepeth the citie the watchman watcheth but in vain.* For our harveſt cart coming home and many of our neighbours with the ſame we went to prayer and ſong a Pſalme as our uſall cuſtome was, they fell unto ſuch chear as it pleaſed God to bleſſe us withall, and the table being being furniſh't, *Margaret Ruſſell* ſat downe at the table end upon a threſhold near the ſtore houſe, and he that attended her being ſet at the table, and making merry with our neighbours, my wife and I being in another roome with ſome other young women: *Alice Pentlow*, my wives ſervant, having been at the market, and put on her holy day girdle and knife that had a ſharpe point, ſhe went into the ſtore houſe to cut ſome victuals, and brought a piece of paſtie in her hand *Margaret Ruſſell* made an haighing, and held out her hand as though ſhe would have the paſty but when ſhe was within her reach ſhe ſnatch at her knife, and *Alice* made a pittifull ſcritch and cryed out *Marget*, *Marget*, and held the knife in her hand as faſt as ſhe could but the other being to ſtrong for her ſtabd her ſelf twice into the throat ſo I run into the hall and wrencht the knife out of her hand, and one of them was directly upon the throat, as if one had ſtickt a pig, and bled grievouſly and we expected hir death preſently: and therefore kneeld down and prayed unto God for her, and did earneſtly entreat her to cry unto God for mercy; but ſhe ſeemed not to regard it, but rather forc'd her ſelfe to make it bleed

more.

more I wiſhed them to bring her to the hall doore and give her ayre, and there we kneeld about her at laſt I bid on bring me a mallow ſtalk and ſearch the wound, and found it ſlip along by her winde pipe and ſo uſed ſome meanes to ſtaunch the bleeding and heald the wound: within few dayes ſhe went home with her father, and after grew into great bravery: and I heare is lately richly married, and that her father gave her two hundred pound, the Lord give her grace to repent of her ſinnes, and praiſe him for this merciſull preſervation.

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*A Diſcourſe of mad Dogs, and the danger of their biting, with ſome directions to cure the ſame.*

I Came to *Cambridge* to my brothers Maſter *Edward Spencers*, as I take it, upon a Friday towards the evening, that night I went not into bed, but towards morning fell aſleep, and was much troubled with a dream, that I was at the receiving of the Sacrament, and when the Miniſter delivered the bread he was taken ſuddenly in ſuch a maner, that he could not come at us, I was much troubled to think what we ſhould do in ſuch a caſe; but it pleaſed God I waked, and then was free of that feare. My brother came preſently after, and deſired me to go with him to ſee a friend, that could not live but till eight of the clock, it was Maſter *Twells* his ſon, that was then Major, my brother tould me a ſtrange diſcourſe of the manner

ner of his ſickneſſe, about a moneth before had a little dog that bit him by the finger and repelled the skin and bled a little and healed up againe the little dog grew mad, upon wedneſday the young man found him very ill, and went to two or three of the cheefeſt Doctors of phiſick, and they uſed their beſt indeavours but could not prevayle, but the young man grew worſe; when I came into his chamber I found his mother weeping, and lamenting, and two or three attending on him: he was a proper tall young man, ſpake ſtrongly, and very religiouſly, with great apprehenſion of the ioyes of heaven: oh, that ſome good man would further me, with their prayers, I ſaw him ſo well diſpoſed deſired his father to ſend for ſome Divines to pray with him: but he deſired me to ſatisfie his deſire ſince he made the motion to me, and ſo rather then it ſhould not be done I prayed with him, the young man ſeemed to be greatly affected therewith and made great expreſſions of his ioy and comfort: he was very hot and dry but durſt not drinke for then he thought he ſhould preſently die: and now let me tell you ſomething that hath relation to my troubleſome dream, the morning before I came young Maſter *Twels* was very deſirous to receave the Sacrament of the Lords ſupper and reſolved to drink the wine though he died for it, and ſo the Sacrament was adminiſtred unto him, and they thought ſome of the wine went downe, but they had much a do to keep life in him: I tould his father that I feared he would fall into more extremities, but adviſed them not to binde him for that would make him worſe: but I tould

my brother that if his ſickneſſe grew upon this occaſion he would be mad, I would have made him a bath of milke and plunged him in it over head and eares and let it run in at his mouth at his noſe and his eares, and in this deſperate caſe put it to that adventure, for otherwiſe there was no hope: but they had ſent that morning to a skilfull man, to adviſe with, and was loath to make triall of it till they heard from him, and I was loath to preſſe it in ſuch a deſperat caſe; ſo in the afternoone I returned home: but my brother told me that night he fell into a great rage and madneſſe, and in his fits barked like a mad dog: but ſome houre or two before he dyed, it pleaſd God to reſtore him to his ſences againe, and he ſpake very religiouſly, and prayed earneſtly unto God to pardon his ſins, ſo departed. Now to give ſome directions in ſuch dangerous caſes: firſt, pray unto the God of heaven to bleſſe the meanes, and if the party ſo bitten with a mad dog be near the Sea let them with all ſpeed throw him into the Sea water and plung him over head and eares and waſh the wounds thorowly with the Sea water, if that cannot be had, then take the liver of the mad dog and make porido of it and let them eat the liver and the broath as long as it laſteth, and take the hair of the mad dog and make tents of it and put it into the holes that the mad dogs teeth made, and this I ſaw in experience by one *Richard Haines*, a tall young man, purſued a mad dog a maſtie neer the place where I dwell, and ſtanding at the gap the mad dog would come thorow, claſped him in his armes, intending to hold him tell his fellows came, but the dog bit him

very

very grievouſly in his ſide and about his belly: they gat the mad dogs liver, and made poridge and ſtuffed the wounds with the hair and ſo through Gods bleſſing the mad man did very well: Crabs clawes, and lobſters claws beaten to pouder and put into butter-milk or drinke is very good.

It is for the zeal of Gods glorie, the deſire to yeeld comfort unto poore afflicted ſoules, and love of my country, which moves me to write upon this ſubject.

Samuel. 16. 23.

*And ſo when the evill ſpirit ſent of God, came upon* Saul, David *took an harpe and played with his hand, and* Saul *was refreſhed, and was eaſed, for the evill ſpirit departed from him.*

NOw the queſtion is whether this diſtemper and diſtraction grew out of ſome inordinate affection, which proud, ambitious, covetous and amorous men are ſubiect to fall into: the only help in this caſe is to pray unto God, to give them humilitie and patience, to ſubmit themſelves unto Gods will, and faithfully beleeve that God will turn all croſſes and loſſes to the beſt, *Rom.* 8. 28. Againe conſider what thy ſinnes have deſerved, and thine own unworthineſſe of the leaſt of Gods mercies deſpiſe the world, and priſe heaven, this is the only muſick to cheat the heart.

Secondly if it were ſome naturall in diſpoſition, or diſtemper Phenitical, timpheticall, then materiall drugges might rectifie the humour, ſo a ſenſible muſick might recreate the ſpirits; ſo a man preferre the ſpirituall and inward remedies but the corporall and outward alſo are not to be neglected, as

mirth good company or any comendable recreation is not to be refuſed, but undoubtedly it was a n abſolute madneſſe or melancholy fury with ſome intermiſſion, in which time he could hear advice, and do miſchief, thoſe miſcheivous actes of mad men, are both guilty before God, and puniſhable alſo before men, when the force of reaſon is not totally tranſported and extinquiſht. Again if it were a meer obſeſſion that daibolicall ſpirit troubled and vexed him, and becauſe the divell is Gods creature and at Gods comand he may be ſaid to be an evil ſpirit ſent from God, now in caſe of demonaicall obſeſſion and affliction I cannot conceave what naturall power muſick or melodie ſick can have for the profligation or repulſion of devils, and ſeeing a created Art hath properly, not farre upon any proternaturall habit unleſſe muſick doth delight the ſeuce, and ſo draw attention, and ſo alter the paſſion: but I reſolve it thus this muſick cured *Saul* not as muſick, but as *Davids* muſick, no muſick but *Davids* muſick could do it, otherwiſe ſeeing *Saul* ſo much hated him he would not have been ſo much behoulding unto *David* having many other cunning Muſicians in the temple, but their muſick made him more mad: God was pleaſed to work ſuch an effect to bring him into favour with the king.

A TRA-

# A TRACTATE OF MELANCHOLIE.

IT is my love to my Country which incites me to write upon this ſubject: And ſince Almighty God hath been pleaſed to make my ſtudies and labours fortunate in this kinde, I have here preſented them to the publike view; hoping that ſome may receive good by my directions, as many have done by practice. I do not promiſe an addition to learning, in this reſpect, nor do I doubt but my long experience may adde ſomewhat to others readings: however, this good the underſtanding reader ſhall receive, when as he ſhall (by my faithfull relation) know the effects of thoſe means which I have uſed he ſhall either be emboldned to uſe the like, or inabled by judgeing them to find out a more exellent way; although I goe not accuratly to work, becauſe I intend to be ſhort, and only poſitive avoiding the more queſtions: yet to avoide confuſion, I will obſerve this order. Firſt, I will

ſpeak ſomewhat of the humours in general. ſeeondly ſomewhat of the four chief in particular. Thirdly will ſet down a method, 1. For knowledge of thoſe things that any wiſe concerne the melancholy humour.

1. *Of the humours in generall.*

MAns body may be divided into ſuch parts as are contained, or ſuch as do containe them: thoſe which be contained are of a fluid and liquid ſubſtance, the other may be called the ſubject or veſſels wherein theſe are kept and do cohere, which otherwiſe would beas water ſpilt upon the ground. To omit the parts containing, thoſe which be contained are, humours, and ſpirits. Concerning ſpirits let it ſuffice to know, that they are a thin, aieriall vapours ſubſtance, the chief inſtruments which our ſoul worketh withall, thoſe which be inplanted and fixed in our ſolid partes from our firſt generation, be the ſeat of our native heat and the bond of ſoul and body: thoſe which be after added to the former, are firſt naturall in the liver conveied in the vains to the habit of the body, ſecondly vital made in the left cavity of the heart, partly of the naturall ſpirit and partly of the air which we ſuck in, and runneth by the Arteryes through the whole body. Thirdly. Animal, made of the vitals in the braine thence diffuſed by the ſinewes into the body ſtirring up ſenſe and motion therein.

A humour is either Radicall or adventitious, that is neceſſary to the conſtitution of a thing, this to the preſervation thereof. Here is a fat aieriall oyly ſubſtance inplanted, inbred an inherent in the body from the conformation thereof, this we call Radicall

call moiſture, or naturall Balſome, and compare it to a candle: there is likewiſe an inbred and innate heate (which word does not ſignifie a naked quality but a ſubſtance indued with this quality which our moſt wiſe Creatour hath made ſenſible to our touch ſo long as the life laſteth) this heat is the inſtrument of the ſoul and is likened to the flame waſting the candle, the coexiſtence of theſe two in the heart chiefly is the beginning and continuation of life, this is that perpetuall fire that continuall light (although it never flame) which hitherto the Chymicks have in vain laboured to imitate and blow up or kindle, when nature ſaw this heat ever feeding upon, & conſuming that moiſture, ſhe thought good to adde oyl to the lamp, and provided wayes to repaire what was ſpent, this ſhe appointed ſhould be done by the uſe of meat, drinke, &c. The humour thus generated is called Adventitious, becauſe it is added to the former, now whether the faculties flow with this humor or no, I will not here determine. All thoſe humours which are continually made to renew ſo much of the Radicall moiſture as is dayly ſpent, are firſt primarily, ſuch as proceed from the ſecond publique concoction the liver of theſe, to be accounted alimentary or fit to nouriſh *viz.* blood and phlegm, the caſt excrementitious *viz.* Choller, melancholy and why, the matter of urine; as alſo thoſe which be expelled from the third and private concoction *viz.* Teares and ſwet, ſecondarily ſuch as proceed from the manifold concoction of the blood till it come to the moſt perfect degree of aſſimilation, *viz. Ros, Gluten, Humour, Innominatus, Caubis.* The two laſt

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are added without neceſſity, and therefore by ſome excluded without iniury.

The four humours, blood, phlegm, choler, and melancholy be made in the liver all at one and the ſame time, all by one and the ſame heat. The difference of them is not to be imputed to this heat but to the condition and qualification of the ſubiect matter, if they be mad, when which is the Chylus, that is the meat and drinke concocted in the ſtomack, reſembling perhaps no colour & conſiſtence Almond-butter, now this though it ſeem to be one ſimple humour yet it never is, no not in the greateſt diſeaſe. *Fornelius*, if this Chylus be temporate in a temporate body, then all theſe humours in that body are temporate in their kinde, if all, then choler does not alwayes proceed from an immoderate, but ſometimes from a temporate, nay a weak heat. For what mans liver how cold ſoever it be is altogether without it. This Chylus is carried by the meſeraick vains to the liver which encompaſſeth it with the ſame heat from all parts, and penetrates it equally, making of the temporate part thereof blood, of the hot part choler, of the crude phlegm, of the terrene melancholy, and all this at the ſame time. *Obiect.* But phlegm is cold and crude, the rudiment and ſhadow of the blood and and may by further, concoction be turned into blood. *Anſ.* Tis true yet not therefore neceſſary that we ſhould name all halfe-concocted-blood phlegm, or think it proceedes therefrom. For then we might call the Chylus our meat or whatſoever we are nouriſhed withall, phlegm: which how diſſonant from reaſon let the obiector iudge: moreo-

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ver if the whole maſſe of blood were made of phlegm, and choler of that, and melancholy of this, and each thus of other ſucceſſively; there ſhould be but one humour in us, taking diverſe names according to the degrees or continuence of heat working upon it: as a river is called now thus now otherwiſe, by the inhabitants of this or that towne as it paſſeth by it. It may here ſeem to be required what phlegm is, but of that hereafter, Thus much of the Galeniſts opinions, of the humours: the Chynicks laugh at theſe and their defenders, calling them Humoriſts, &c. And count it folly to fetch the common internall cauſes of diſeaſes from theſe ſuppoſed humours, but derive all from Suphur Salt, and Mercury, which three principles to ſpeak properly, are not bodyes, but plainly ſpiritual (as they ſay) by reaſon of the influence from heaven with which they are filled, nor are they ſpirits becauſe corporall; therefore of a mixed nature participating of both: and do bear anallagey and alluſion as followes, *viz.*

| | | |
|---|---|---|
| *Salt* | *Sulphur* | *Mercury* |
| *Common Salt* | *Salt peter* | *Salt Armoniack* |
| *Acerbe and bitter* | *Sweete* | *Acid* |
| *The Body* | *The ſoul* | *The Spirit* |
| *Matter* | *Forme* | *Idea* |
| *Art* | *Nature* | *Vnderſtanding, &c.* |

And as they extract theſe third principles out of naturall bodies ſo they reſolve them into the ſame, hence they argue that bodies are made of the ſame, and therefore muſt be well or ill as theſe ſhall ſtand affected, to ſay the truth, doubtles that

which being preſent in us makes us ſicke, and being expelled from us we are well, was the cauſe of our ſickneſſ, but common experience ſaies a body full of corrupted humours, is ſick, and freed from them is well, therefore here is no reaſon why we ſhould not thinke thoſe ill humours the cauſes of our malady: on the otherſide I thinke *Bertinus* was deceived, when he ſaid that not a crum of ſalt lay hid in the body, which if any deny: I thinke he deſerves to be ſerved as *Lots* wife.

Concerning the temper of the body and every part: how the elements concur to their conſtitution, over ruling qualities reſult, how there is one equall temper where the qualities of the elements do not exceed each other in quality, nor their ſubſtance in quantity, how this is the rule of all the other eight: to ſpeak of theſe things is too large a diſcourſe, let it therfore ſuffice to know, that when a man aboundeth with blood, he is not therfore to be called of a ſanguine complection, if with melancholy humors, of a melancholy tẽper, &c. For the abundance of this or that excrement does not inſtantly alter a mans perticular temper, & doubtles choler phlegm & melancholy, may abound in any nature: if in the liver be cold and dry blood a long time together; it may encline the body to coldnes & drines which is a melancholy temper. Aſtrologers refer the variety of the conſtitutions to the ſeverall natures of the ſeven Planets; and hereupon call ſome Ioviall, ſome Martiall, ſome venereall, &c. And from each Planet draw two conſtitutions, as it ſhall be found well or ill diſpoſed: as from *Mars*, well diſpoſed, they conclude a man valiant

liant courragious fit to be an Emperour. If ill, they argue a man raſh, and foolhardy, no better then a Tyrant. He that deſires to know more of this, may have recourſe to the learned treatiſe of M. *Perkins*, ſtiled a reſolution to a country man: in the third volume of his works.

*Of the Blood.*

Blood is a humour hot, yet temperate, ſweet and red, prepared in the meſeraick veines, made in the liver of the temperate fat and aeriall parts of the Chylus and flowes from hence to all parts of the body. Phyloſophers affirme that we are nouriſhed with his humour only, Phiſicians ſay with all four. The ſeeming contrariety may be compoſed by the diſtinguiſhing: thus blood is often taken for the whole maſſe conteined in the veines appointed to nouriſh the body now this maſſe is not *homogeneall*, but of a diverſe nature. For the beſt and moſt temperate part of the blood is properly and in ſpecie called blood, the hot and dry part of it is called colerick blood, the cold and moiſt part phlegmatick blood, the cold and dry, melancholick blood, & this diverſity is anſwerable to the qualities of the Chylus whereof it is made, therefore when Phyloſophers ſay we are nouriſhed with blood alone they underſtand the whole maſſe contained in the veines, which neither *Ariſtotle* nor any other Phyloſopher will deny to have parts of the foreſaid qualities: theſe parts of the blood thus qualified, muſt not be taken for excrementitious, but for alimentary humours, ſince they all nouriſh the body: here two things are queſtioned, firſt whether there be any pure blood in the veins without the 3. humors 2. Whether the blood be only a mixture of the third ſincere humors, ſo that

choler or rather colerick blood in the veins ſhould be the ſame with that wch is in the Gall. I conclude negatively to both, and think that the blood is alwayes accompanied with the reſt of the humours, which only reſemble thoſe which be ſeparated and received into their proper veſſells, this of humours is the beſt, the treaſure of life, many excellent things are ſpoken hereof, inſomuch that *Empedocles* and *Critius* ſay it is the ſoul, *Chryſippus* & *Zeno* ſay it nouriſheth the ſoul. It is needles here to thruſt in a reaſon among others, why Almighty God ſometimes forbad the eating hereof; as alſo to ſpeak of the circular motion, how it reſembles the fountains running to the ſea and the ſea ſupplying the fountains.

*Of Phlegm.*

Phlegm (ſo called by contrariety becauſe of its crudity and that not in reſpect of the firſt concoction but of the ſecond) is an humour cold and moiſt white and without taſt, or ſomewhat ſweet. It may be called imperfect blood: for by further concoction it becometh reall blood therefore nature hath appointed no veſſell to receive it: intending it for alteration not evacuation, this is the Alimentary phlegm, that is the Phlegmatick blood That which is preternatnrall (as are all the following kindes) is avacuated with other excrements having no peculiar receptacle, here note, that the filth of the noſe is not phlegm properly, but the private excrement of the braine, yet I deny not but that if the body be full of phlegmatick humours part of them may paſſe this way, of this preternaturall phlegm be four kindes: the firſt is called Niſipid, not abſolutely as the Alimentary, but in

in reſpect of the other three kindes which follow. This onely is properly termed a crude humour: tis true, every concoction may have its crudity, but this concoction which attaines not its full perfection in the ſtomack, by way of eminence is called crude, and that body which aboundeth herewith is of the colour of lead, ſuch an humour alſo appears 1 in the ſediment of ſome urines, 2. Acid, (taſting like vineger) which remaine thus for want of naturall heat and is cauſed by cold and moiſt diet eſpecially if liberall, large and out of due time: as alſo by the conſtitutions which is colder in old men and women then others, by a cold liver, cold aire, to much ſleep and the want of the ordinary evacuation thereof, thirdly Salt, *Avian* thinks phegm becomes ſalt by aduſtion of bitter humours, as we finde after combuſtion the fixed ſalt of any plant as wormwood &c. *Galen* ſayes tis either from putrefaction or from the mixture of a ſalt whaylike humour, neither do oppoſe other if rightly underſtood, for doubtleſſe the true cauſe is a ſalt whaylike moyſture which is nothing but the ſuperfluous ſalt of thoſe things which we eat and drink; do we not finde tartar in wine casks? and is not ſuch a ſubſtance found in the earth wherewith plants are nouriſhed? do we not uſe ſalt with many meates? that then hereof, which nature cannot convert to nouriſhment, is the matter of this preternaturall humour, which is therefore hot becauſe ſalt. Fourthly glaſſe this bifference is not taken from the taſte as the other, but from the colour and conſiſtence, it repreſents melted or liquid glaſſe: this is the coldeſt of theſe kindes yet not exactly cold, for then it ſhould

be like ice, nor exactly moist but thick and viscous pertaking of the two other qualities.

*Of Choler.*

Choler, Alimentary is the hot and dry part of the blood and fit to nourish, called colerik blood, because blood thus qualified will easily degenerate unto choler. Secondly, Naturall this an excrement of the second concoction, hot dry bitter and yellow, separated from the blood in the liver, conveighed to the gall, hence it distills upon the first gut adhearing to the stomack, and by its acrimony excits the slow expulsive faculty of the guts to excretion, this is that which we meane when we say choler, *viz.* Yellow not black choler, this in cold bodyes is somewhat pale: in hot bodies somewhat red. Thirdly preternaturall which is not made after the law of nature: of this be foure kinds, first is in consistence and colour like the yolk of a raw egge, this is hotter and thicker made of choler adust, so *Galen.* Second resembles the juce of leeks, such are infants stools: for milk in them is soon corrupted, garlick and onions cause it in others, third is of colour like verdigrease; here the heate is more vehement, fourth resembles the colour which the herb Woad maketh, and is made by a further aduction. The materiall cause is hot and dry diet, sweet, and fat meats. The efficient cause hot and dry constitution of the body, aire, and age which is youth watching, hunger, anger, vehement exercise, and lastly the suppression of naturall evacuation.

*Of Melancholy.*

Melancholy, 1. Alimentary is the fourth part of the blood cold and dry. 2. Naturall: this is a humour

mour cold and dry, thick, black, bitter, and ſowre, made of the thick & druggy part of nouriſhment; and according to the vulgar opinion drawne from the liver to the ſpleen, and tranſmitted from thence to the ſtomack, to further the actions thereof. Thirdly preternaturall which differs much from the former kind, for that is a cold and dry iuce made naturally in a healthfull man, this hot and dry, taſting like the ſharpeſt vineger, this of the four humours is the worſt: this kinde of the foregoing kinds is the worſt, it waſts the body, melts the fleſh, it works upon the earth like Ceaver upon meat, and no beaſt will taſt thereof. But I ceaſe to write more hereof under this head: becauſe it ſhall be the ſubject of the enſuing diſcourſe, unto which, this which I have already penned is but an *apparatus*.

But having ſo much tired out my ſelfe with this ſad Subject; I will here give ſome eaſe to my pen, and leave this to be ſupplyed by ſome learned Phiſitian, beſeeching the great God of heaven and earth, the great Phiſition of ſoul and body, to give this good bleſſing upon this weak means, and if any poor afflicted ſoules receive any comfort by it: to give the glorie and praiſe unto God, unto whom it doth of all right belong: Amen Lord Jeſus. Amen.

*At my lodging in Black Fryers:*
*Aprill.* 19. 1641.

MAny times it fals out that a loving husband parting with his deare wife, behaves himſelfe like the child of ſome great man; Whoſe Father hath given him a fine Toppe to play withall: but afterwards perceiving his ſonne to much carried away with that pleaſure or too luſty in juſtling the Topp, or elſe to try the boyes diſpoſition, takes up the topp, and puts it up into his owne pocket; whereat the boy puts finger in the eye, pouts, and cryes, notwithſtanding his father perſwades him to be content, tels him what fine Coates he hath given him, what dainty things he hath for him, and what goodly land and houſes he will beſtow on him; but for all that the ſulling boy ſits ponting, and lowring, and will not ſo much as thanke his Father for all theſe, becauſe he hath taken away his top, and yet when he had it, the beſt uſe he made of it, was to play with it: In like manner the Lord of heaven and earth gives a man a deare wife, a delightfull companion wherein a man takes great pleaſure, ſometimes to make her goe, ſometimes to ſee her ſleepe, and ſome unkind wretches delight to ſcourg them with bitter words, and to juſtle them by curſed uſage; the Lord of wiſdome ſeeing either our too much doting affection on the on ſide, or our to much contempt on the other ſide, or elſe to try our diſpoſition how willingly we would part with that he hath ſo freely beſtowed upon us, takes away this delightfull play-fellow from us; And we then for the moſt part behave our ſelves like ſullen boyes, and murmure, and repine againſt the proceedings of that

gracious Lord that doth all things in infinite wisdome and judgement, and therefore is evermore holy in all his ways, and righteous in all his works, who giveth and taketh in his appointed time, and therefore unto him be all praise glory and thanksgiving for ever and ever. Amen. Amen.

In

*In this heavy affliction in parting with ſo deare Beautifull and Vertuous a wife.*

I Have found by lamentable experience that as we draw neere the Iriſh climate, ſo we have to much Iriſh nature in us. For they are (comonly) very fond & loving to their foſter children, & too rebellious to their governours. God the great commander of Heaven & Earth gives unto a man a wife to foſter, & to make fit for the court of Heaven, as the King of *England* ſhould commit his ſon to a noble man in *Ireland*, to be bronght up till he be fit for his owne Court, but this foſter Father having got the poſſeſſion of this princely child, & finding it ſome comfort, and great honour unto him, and yet withall a great care, and a continuall watchfulneſſe required for feare the child ſhould miſcary in his hands. The King ſeeing his fit time ſends for his ſonne home to his owne Court, and ſets him in his owne preſence, and gives the foſter Father an honourable reward for his loving care and paines taken, notwithſtanding the foſterer of this noble child is mal-content and fales a mourning, and murmuring, becauſe he is freed of his great care: even ſo the King of Kings, gave unto me a beautifull and bleſſed child to foſter, and hath now freed me of that honourable charge, with full aſſurance that he hath taken her into the Court of Heaven, where ſhe injoyes the higheſt happineſſe, in the preſence of his glorious Majeſty: he hath likewiſe given me an honourable re-

ward for my ſlight care and attendance 'of Gold, ſilver, friends & Aliances; and many divine things of her gathering for the comfort of my ſoule. Notwithſtanding, al this yet I have behaved my ſelf like a murmuring and unthankfull Rebell towards my dread Soveraigne, becauſe he hath taken away his owne deare child, and my deare charge. O Lord! what will become of ſo vile a Rebell; and ſuch a murmuring wretch? But Lord, good Lord, for thy deare ſons ſake, Pardon my ſinnes, and conſider my frailty, and heale mine infirmities, that the bones which thou haſt broken may rejoyce, Amen *Lord Ieſus.* Amen.

*A Speech*, Maſter Spencer *made upon this occaſion, their was a great diſcontentment, and quarell betwixt* Sir Iarrad Harvie, *and his neighbours of* Carington, *about a Levie had not the God of peace, framed their heartes to peace, by the powerfull ſermon that* Maſter Saule *that famous Preacher, and the great importunity of* Maſter Spencer, *which tooke ſuch happy ſucceſſe, that they lived together like loving Friends untill the death of that valiant Knight, who's death was much lamented, and he lies their interred in a Magnificent Tombe: in* Mr. Sauls *Text was*, Behold how good, and how pleaſant, It is for Brethren to dwell together in unite. Pſal. 133. 1.

MY Chriſtian friends and loving neighbours you may well thinke that there is ſome extraordinary occaſion that makes me thus farre from my owne Pariſh Church, and aſſure your ſelves, ſo there is; For I have heard of ſome differences, and diſcontentments that have beene betwixt this noble Knight, Sir *Iarret Harvie*, and you his neighbours of this Pariſh, I muſt needs confeſſe I was much grieved to thinke that there ſhould be ſuch diſcord and oppoſition, among thoſe whom I did ſo tenderly affect on both ſides; you as my loving neighbours, that dwell ſo neere the place where I was borne, and received my firſt breathing; and this noble Knight not onely our Countryman but alſo a man of great

and valour, who for the good ſervice that he hath done to his Prince and countrey with the loſſe of his blood and the danger of his life, in ſo many brave adventures in the warres, both in *Spaine* and in the Low-countrys, and againſt the Rebels in *Ireland*, may juſtly challenge a great deale of love and reſpect, not onely from us his native countrymen, but alſo from this Nation, and the whole Kingdome; and therefore to receive unkindneſſe, and diſregard from you in this place, whither he is retired in his old age, to doe good and to end his dayes in peace like a good Souldier of Ieſus Chriſt, I ſay to receive unkindneſſe and diſregard from you, muſt needs be a great diſcomfort and no ſmall provocation to a well reſtrained mind, and therefore to qualifie diſcontentments of this quality, it is no eaſie matter; For the word of God doth teach us, that the diſcord of brethren are like the barrs of the gate of a City, ſtrong and hard, for fleſh and blood to beate through, and ſo I finde in ſearching into theſe buſineſſes, that there are to many barrs that will keep out theſe happy gueſts of vnity, and amity, which I ſo much deſire to bring in amongſt you; and therefore doe beſeech the great God of Heaven, that is the God of peace and lover of comfort, that he would vouchſafe to breake in ſunder theſe Iron barrs of revenge, and hard conceit, and frame your hearts to meekeneſſe, and to ſuffer the word of exhortation with patience, for Sir *Iarret Harvie* as a Souldier, and ſtanding upon the point of honour, cannot paſſe by ſuch wrongs & oppoſitions as it may be (as he conceives) hath

beene

beene offered unto him. For in that litle experi-
ence that I have had, I know in the point of ho-
nour, and being oppoſed by an enemy, a ſouldier
muſt make way to revenge, though he runneth
upon the point of the ſword, and marcheth a-
gainſt the mouth of the Cannon and ſo like-
wiſe the Country People, to be contradicted in
their ancient cuſtomes & to be drawn out of their
road way, though an other way may be better
and more commodious, it is ſo hard a matter to
prevaile with us, as is ſeene by dayly experience.

But if it pleaſe Sir *Iarret Harvie* to lay aſide the
reſolution of a man of warre, and to take unto
him the diſpoſition of a Chriſtian Souldier, and
to follow the direction of that bleſſed Lord, and
great commander under whoſe banner we have
vowed manfully to fight, that is to learne of our
Saviour Chriſt, *to be meeke and lowly, love our Ene-
mies, and to pray for them that perſecute us.*

And you on the other ſide, to lay aſide the
peeviſh, & froward diſpoſition of corrupt Nature,
which makes us ſo prone to rebell againſt God, &
and to reject his commandements, and ſo likewiſe
makes us ſo wilfully to oppoſe our Superiours, &
to diſdaine their good councell & wilfully run in
thoſe courſes, that tend to everlaſting deſtruction,
as like the men of *Sodom*, who ſaid unto that ho-
ly man *Lot*, that had deſerved ſo much of them, yet
when he perſwaded them from that furious and
beaſtly rage, in preſsing upon his houſe to offer vio
lence upon his angelicall gueſts, they cried out a-
gainſt that good man, away with him, & they ſaid
he is come alone as a ſtranger, and ſhall he rule, &

judge;

judge, we will now deale worſe with him, then with them; But you know what became of them, the Lord preſerved his ſervant *Lott*, and ſafely conveighed him out of the City, and ſmote the outragious men with blindneſſe, and the next morning cauſed fire, and brimſtone to raine downe upon them, & utterly conſume them, & their city: this inſtance I bring to ſhew what we are, when we are led by the unruly Paſſions of our ſinfull nature, but now I ſpeak to men, I hope of wiſedome, and ſuch as God hath endewed with grace; and that will teach us to deny ungodly luſts, and to behave our ſelves charitably, that if any man be fallen by occaſion into any ſinne, yee which are Spirituall, reſtore ſuch a one with the Spirit of meekeneſſe conſidering thy ſelfe, leaſt thou alſo be tempted. *Gal.* 6. 1. And therefore I beſech you, if any heere have fallen by any ſuch ſuddaine paſſion, or cauſed others by their provocations, O let them now acknowledge their errour, & unfeinedly deſire to entertaine one another, with all love and cheereſulneſſe; and aſſure your ſelves as it is the honour of a Souldier to be the firſt that entereth the breach, and for the country-man that hath the firſt blow at the Ball, ſo it will be the honour of a Chriſtian man that ſhall now ſhew himſelfe moſt forward to acknowledge his error, and to ſeeke a holy reconciliation.

A

# PRAYER

## which Maſter Spencer doth uſe ordinarily in his family, Morning and Evening, which he doth earneſtly deſire might be zealouſly and devoutly performed in every family in this Kingdome, that are not provided of a better.

*O Lord open our lipps, and teach us to pray, that wee may humble our ſoules and truely repent of all our ſins, for our Lord* Ieſus Chriſt *his ſake, in whoſe holy name onely wee preſume to come unto thee to bege, and crave mercy in thy ſight.*

OMoſt Heavenly Father and gracious Lord God, the Father of our Lord Ieſus, the God of mercy and ſalvation, wee poore creatures doe humbly proſtrate our ſelves before the throne of mercy, confeſſing and acknowledging that we are miſerable ſinners conceived in ſinne, and brought forth in iniquity; nay wee muſt acknowledge wee ſtand guilty of

that originall ſinne of our firſt parents, for the tranſgreſſing thy holy holy Commandements, and eating of the forbidding fruit: plunged themſelves, and their poſteritie unto ſhame and confuſion, their Soules and bodyes to be tormented in hell fire, with the Devill and his Angels in utter darkneſſe, and in that miſerable eſtate thou might have left us all to periſh in our ſinnes, but this is not that we have to anſwere for, But we have made our ſelves ſeventy times the Children of the Devill more by our actuall tranſgreſſions in violating all thy holy lawes and Commandements, both with vile thoughts, wicked ſpeeches, and abominable actions, which we have done in the ſight of men, to the great diſhonour of thy holy name, and the utter damnation of our own ſoules, and the greatly endangering of others, by our evill example; and that not onely in the time of Ignorance, and practiſe, we have deſperatly, and Preſumptiouſly, gone on in thoſe wicked courſes, which our Conſcience have accuſed us, and thy ſacred word condemned us, and therefore thou mighteſt have caſt us off in thy heavy diſpleaſure, never more ſhewed pitty upon us but expoſed us to the heavieſt judgement this world could afford of plung, peſtilence, utter madneſſe and deſpaire, and when we have paſſed all the miſeries of this life, then to caſt us downe in utter darkneſſe, with the Devill and his Angels, to be tormented in everlaſting darkeneſſe: but good Lord, good Lord pitty us, and ſhew mercy upon us, and teach us to bewaile our ſinnes, and truely to repent us of them before we goe hence, and be

no

no more ſeene: and that we may finde mercy, and favour in thy ſight, remember us, oh remember us with that everlaſting love of thine towards us, in ſending thy eternall ſonne Chriſt Ieſus our bleſſed Saviour, and our everlaſting Redeemer; to take upon him our humane nature in all thinges, ſinne onely excepted, to become the ſonne of the bleſſed Virgin *Mary*, and ſo both God and man in one perſon, to accompliſh the glorious worke of our redemption, by leading a moſt pure and holy life, by fulfilling all thy holy Commandements, in one abſolute and perfect manner, that he might free us from that death and damnation, that our ſinnes have juſtly deſerved, and by his death and paſſion, and thoſe bitter torments, and again which he ſuffredupon the croſſe: which neither the tongue of man, and Angels is able to expreſſe, and ſhedde his precious blood, even unto death, which is of that iufinite value, to make ſatisfaction for the ſinnes of the whole world, and of that infinite vertue, to purifie out ſoules and conſciences, and make them as pure, and undefiled, as if we never comitted any ſinne, and roſe againe the third day according to the Scriptures, and is aſcended into the higheſt heaven, and there ſits in all glory at the right hand of God, and triumpheth, over all the enemies of our ſalvation, Hell, Death, & damnation, and ſhall come from thence to judge both the quicke, and the dead, and hath oppene! the Kingdom of heaven to all beleivers: we doe beleive, Lord help our unbeleife, and give us grace to uſe all holy meanes, that we grow more in faith, then ever we have done: make us

more zealous for thy glory, more devout in prayer, and zealous in good workes, more carefull to keep holy the Sabboth, and come more reverently unto thy holy ordinances, and walke dilligently, and faithfully, in our calling, and worke in our hearts an everlasting hatred against all sinnes and the sins especially, that wee are most prone unto by nature, and those whereunto the Devill doth so eagerly tempt us, and allure us; and those sinnes which wicked and ungodly men, that run the headlong course to hell, and damnation do inforce, perswade us, but Lord let them never prevaile with us and ours, to give any liking and allowance thereunto, but ever let us hate and abhorce them as cursed workes of darkenesse: and have nothing to doe with them, and grant us grace to serve thee in holinesse, and righteousnesse all the dayes of our life, and labour to keep our soules and bodies pure and undefiled, as the temples of the holy Ghost, and walk honestly and religiously in our calling, and deale justly, and charitably all the dayes of our life, that so it may be well with us at our last breathing, and in the dreadfull day of judgement, and in this confidence we do not only pray for our selves, but also for all our christian brethren upon the face of the Earth, those especially that are wounded in their soules, and consciences, and those, that sufferd for the truth, sake, and those that are visited with mortall disstresse and tormenting crosses, and weare new the point of death, and prepare them for thy glorious Kingdome; good Lord blesse our gracious King Charles and his great Court of Parliament

ment worke graciouſly in the heart of the King, and all his Subjects, and in the heart of the Prince and all his people, godly ſorrow for all our ſinnes, and give us grace to weepe and mourne, night and day for the ſinnes, and abominations of theſe ſinfull times, and cry mightily unto the Lord to turne away thoſe heavie judgements we have juſtly deſerved, and continue his great mercy towards us, and inflame their hearts with all holy zeale, and devotion to advance the glory of God, and doe good unto thy faithfull ones, and on the other ſide, to raiſe up their hearts with an everlaſting hatred of all ſinnes, and utterly to aboliſh that, and to roote that out, and make them zealous to execute juſtice upon the malefactors, that have ſo diſhonoured God, and labour to bring in Idolatry, Popery, and ſhed innocent blood, and perſecute thy faithfull ones, that there may be that due execution of juſtice upon them, as may moſt tend to thy glory, the peace of the Church, and comfort of thy faithfull ones; and to the terrour of all wicked and prophane men, bleſſe our Royall Queen, & convert her heart more & more glorious to the love of the Goſpell, & that ſhee may renounce all popery, and Idolatry, and wholly reſt upon our Lord Ieſus Chriſt, to be her onely Saviour, and her everlaſting Redeemer, that ſo the Angels in Heaven might rejoyce to ſee her true converſion unto Thee, and bleſſe all good meanes, that may effect the ſame in thy due and appointed time, and make all faithfull Biſhops and miniſters of thy ſacred word, take all opportunities to effect the ſame as they will anſwere

ſwere that in the dreadfull day of judgement, good Lord bleſſe the Prince and the Princeſſe, and all thoſe of the Royall poſterity, and the Prince of *Orringe*, and his Royall Conſort, ſanctifie their hearts now in their tender yeares, with the truth of thy holy religion, and work in their hearts an everlaſting hatred againſt all Popery, Idolatry and prophaneſſe.

Good Lord bleſſe the Prince Elector, worke graciouſly in his Royall heart, godly ſorrow for all his ſinnes, and let, oh let (wee humbly beſeech thee) the precious blood of our Saviour Chriſt, cleanſe him from all his ſinnes, and make him as pure, both in ſoule, and body; as if he never had ſinned, but continued in the firſt ſtate of innocency, and cloath him with the holyneſſe, and righteouſneſſe of our Lord Ieſus Chriſt; that hee may ſtand ever acceptable in thy ſight, and enabled to performe that great ſervice unto thee, to burne the Whore of Babylon with fire, and revenge the blood of thy Saints, to that end put it into the hearts of all the Kinges, and Princes of the Earth, to fulfill thy will, to hate the Whore, make her deſolate, and naked and burne her with fire.

Good Lord for the Lord Ieſus ſake, bleſſe the Queene of *Bohemiah*, and the Queene of *Swedon*, & thoſe of that Royall iſſue, that hath pleaſed the a long time, to humble them with a dejected ſtate and to ſuffer the enemies of thy truth, greatly to inſult over them, to ſpoile their goodly Cities, to burne downe their houſes with fire, and carry ſo many of our Chriſtian brethren, and ſiſters, into a miſerable

captivitie, and to ſhed ſo much innocent blood, but thou doeſt all things with infinite wiſedome, thou knoweſt the fitteſt meanes to humble thy children, and thou knoweſt the fitteſt time to make them glorious in their deliverance, good Lord in thy bleſſed time revenge their cauſe, and ſetle them againe in the inheritance of their Fathers, and ſet them up to ſit with the Princes of thy people, in the meane time, give unto thy ſervants faith, and patience, a godly ſorrow for all their ſinnes, and holy zeale and wiſedome, to make their inheritance ſure in heaven, and lay up their treaſure where that is not ſubject to theſe alterations, and changes, and confound the power of Ante-Chriſt, that man of ſinne, and his adherentes, that they may not to much inſult ovet thy Children, nor to much diſturbe the peace of thy faithfull ones, but in thy bleſſed time make it appeare how precious the blood of thy Saints, is in thy ſight, and what a fe arefull accompt they ſhall make for the ſame, at the day of judgement, before the great God of Heaven and Earth, that art no reſpector of perſons.

Bleſſe the good Biſhops, and faithfull Miniſters of thy ſacred word eſpecially thoſe that thou haſt placed over us, give them wiſedome and grace to preach thy heavenly word powerfully and profitablely to our ſoule and conſciences, and bleſſe them in their lives and converſations, that ye may be pure and peaceable, that ſo they may be a a bleſſed meanes to convert many ſoules unto thee.

Root out thoſe that are ſo ſcandolous and ignominious,

nious and labour to bring in Idolatry and prophanes, and make them evermore to finde by experience, that thou, that fitteſt in the heavens will laugh them to ſcorne, and have them in diriſion. Be mercifull unto our Chriſtian brethren in the Palatinate in Germany & other places of Chriſtendom, which ſuffer for the truth and the profeſſion of the glorious Goſpell, and deliver them from blood thirſtie men, and gratiouſly ſupply all their wants both ſoule and body in thy appointed time.

Bleſſe our Chriſtian bretheren in Virgenia and new England & thoſe remoted places of the world, keepe them from ſecret ſchiſmes, heriſies and ſet their feete into the way of peace, and deliver them from their enemies

Bleſſe our Nobles, Peares, Iudges of the land, and Councellers of ſtate: bleſſe them and their councell, that tend to thy glory, the peace of the Church, and the good of the commonwealth, that their councels may evermore bee happely eſtabliſhed, to the confuſion of the wicked deviſes of ungodly men and women, that labour to bring in Idollatry, popery, and prophanneſſe: oh bleſſe we beſeech thee our afflicted brethren, & ſiſters, that are humbled with the ſight of their ſinnes, and the terror of thy judgements due unto them for the ſame & make clearely appeare unto them thy everlaſting mercy towards them in our Lord Ieſus Chriſt, their bleſſed Saviour, and Redeemer, and that his precious blood doth cleanſe them from all their ſins, and make them as pure in thy ſight, as if they continued in their

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happie eſtate of innocency, and let thy grace bee ſufficient for them to ſupport them in all their afflictions : And confound the power and malice of the Devill, and all his deviliſh deviſes, whereby hee labours to drive them to diſpayre, and to lay violent hands upon themſelves, and make him feare and tremble with the conſideration, that all theſe evill thoughts and wicked ſuggeſtions, which hee puts into our hearts ſhall be ſet upon his own ſcore, and adde to his greater damnation in utter darkeneſſe and hell fire.

Bleſſe all our Chriſtian brethren, that are viſited with the Plague and other mortall diſeaſes, comfort their ſoules and worke in their hearts godly ſorrow for all their ſinnes, and that they may cry mightily unto the Lord for mercy, before they go hence and be no more ſeen, and give them faith to beleeve in our Lord Ieſus to bee their Saviour and everlaſting Redeemer, and that his precious bloud, that cleanſeth from all their ſinnes, and that hee will vouchſafe to bee unto them advantage both in life and death. O bleſſe we beſeech Thee, our diſtreſſed brethren that are in diſtraction, raging madneſſe & fury, thoſe that wee have taken the ſpeciall care & cuſtody of, whether preſent or abſent, oh ſtay them from laying violent hands on themſelves or others, & thou that art the God of infinite wiſdome and power, that ſtilleſt the raging of the Seas, and the madneſſe of the people, ſtay thoſe raging fits, and ſet their feet into the way of peace,

Bleſſe all our Chriſtian friends, Father, Mother, ſiſters and brothers, thoſe we have taken the

ſpeciall care and cuſtody of wife, children and ſervants, and other our neighbours and friends, amongſt whom we live, grant that wee and they may labour to keepe our ſoules and bodies pure and undefiled, and make our houſes the houſes of prayer, & not a den of theeves, and keep us from all infection of Idolatry, popery and prophaneneſſe, and if it ſhall pleaſe thee to bring us to ſuch an honorable triall, grant that wee may witneſſe thy truth with our beſt bloud.

And now good Lord in the name of our Saviour Ieſus Chriſt, we praiſe & magnifie thy holy name, for that everlaſting love of thine towards us, in ſending our Lord Ieſus to be our Saviour, for all thoſe bleſſed comforts revealed unto us in thy ſacred word, for comforting our ſoules when wee have been ſo neer the point of deſpaire, & rayſing our weak bodies, when wee have been ſo neer the point of death, and ſet our feet in the way of peace when we have been running the headlong courſe to damnation, and bleſſed our labours and made us a meanes to yeeld comfort to any of our deſtreſſed brethren and ſiſters, and bleſſed bee thy holy name that hath enabled us to write this book unto our gratious King, good Lord bleſſe it that it may tend to thy glory, to the confounding of Antichriſt and his friends, and the comfort of our afflicted brethren in their afflicted ſtate. And bleſſed be thy holy name for bleſſing us with the good things of the land, thou haſt given us the firſt and ſecond raine, and cauſed the earth to bring forth hearbs for the uſe of man, and fodder for cattle, and cauſed our vallies to ſtand ſo

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thicke with Corne and Wheate; that wee have cauſe to tell of thy goodneſſe all the day long, and ſent us peaceable dayes, that we might receive the fruit of the Earth in due ſeaſon, notwithſtanding the feare and terrour of the Schottiſh Armies, haſt given ſuch holy wiſedome to our gracious King to compoſe thoſe dangerous warres with honour and ſafety to both Nations, and bleſſed be thy holy name for continuing thy holy word unto us, thy holy ſacrament, and thy holy ordinances unto us, and bleſſed be thy holy name, that continues our gracious King unto us, and our great Counſell of Parliament, and us with comfort and confidence, that thou wilt be graciouſly pleaſed to make a holy reformation on both in Church and Common wealth, and riſe up with all holy indignation, to root out all Idolatry, popery and all prophanneſſe, and Papeiſts, Atheiſts, and Anabaptiſtes, that doe ſo oppoſe thy truth, & authority, & government of our gracious King, oh convert their hearts, or elſe confound their devices, and bring them to their well deſerved ends.

And bleſſed be thy holy name, that haſt done ſuch great thinges for us, in diſcovering thoſe horrible treaſons, and rebellious Idolatry, popery and prophaneſſe, and ſo confounded them and brought many of them to their ſhamefull and well deſerved ends.

And bleſſed be thy holy name, for thy gracious providence over us this night, that we have not periſhed in workes of darkneſſe, that wee have not fallen into deſpaire, raging madneſſe,

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And now good Lord in the name of our Saviour Ieſus Chriſt, we praiſe & magnifie thy holy name. for that everlaſting [illegible]

IRREGULAR PAGINATION

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that thou haſt not ſuffered our houſes to be burnt downe with flames of fire, or our enemies to poſſeſſe our gates : and now good Lord, what ſhall we render unto thee for all thy mercies ſhewed towards us, ſtill take up the cup of ſalvation, and ſtill entreat thy mercies to be continued towards us this day, and for evermore, and that wee may be the better for thy ſervice, and the workes of our calling, ſanctifie all the faculties of our ſoules, and all the parts and members of our bodyes, make our will ever liable to thy will, our underſtanding apt to conceive of thoſe miſteries of our ſalvation, and our memories apt to retaine all holy leſſons, & good directions, that we may make uſe of them in our lives and converſations: ſanctifie all the affections of our hearts, our love, that it may be ſetled upon thee, and thy ſacred word, our feare, that it may make us feare, and tremble to commit the leaſt ſinne, or doe any thing, that might tend to thy diſhonour, or the hurt of our neighbour, and ſanctifie our anger that it make us zealous for thy glory, and boldly to reproove ſinne, both in our ſelves and in others, and ſanctifie our ſorrow, that it may be termed into a godly ſorrow for our ſinnes, and the abominations of this land.

And ſanctifie all the partes and members of our bodyes, that our eares may be dilligent to heare the word of God and all good councell, that our eyes may be dilligent to ſee and obſerve thy glorious workes in the creatures, and to admire thy infinite wiſedome, and power in the creating of them, and thy mercy and goodneſſe

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in preſerving them for our uſe and comfort: our ſpeeches, that they may be gracious and tend to thy glory, and the edifying of one another in our holy faith, and keepe us from lying and ſwearing, that whereunto by nature we are ſo prone: and ſanctifie our taſt and ſmelling, that wee may not abuſe them to drunkenneſſe, and gluttony, and ſanctifie our handes, that we may imploy them dilligently in our calling, and that they may be ready to defend the poore Fatherleſſe, & Widows: ſanctifie our feet, that they may be ſwift to heare thy word, to viſit the poore in their afflicted ſtate, and ſanctifie our bodyes, that wee may keep them pure and undefiled all the dayes of our life, for theſe and other graces, which we ſtand in need of, Lord mercifully ſupply them for our Lord Ieſus ſake, in whoſe moſt holy name, in whoſe moſt holy wordes we pray unto Thee as our bleſſed Saviour hath taught us, ſaying; *Our Father which art in Heaven &c.*

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*FINIS.*

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K Gab. Brit. & Hib. Charles I K 3

# HIS MAJESTIES MESSAGE

To both Houſes of Parliament,

JANUARY 20.

And the Petition of the Houſe of COMMONS, Jan. 26.

With His Majeſties Anſwer, Jan. 28.

Together with the Scots Commiſsioners Propoſitions for IRELAND, And the reſolution of both Houſes of Parliament therein:

With His Majeſties Anſwer thereunto.

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LONDON:
Printed by ROBERT BARKER, Printer to the King moſt Excellent Majeſtie: And by the Aſſignes of JOHN BILL.
1641.



# HIS MAJESTIES MESSAGE:

Sent to both Houses of Parliament

January 20. 1641.

HIs Majestie perceiving the manifold distempers which are now in this Kingdom, which cannot but bring great inconvenience, and mischiefs to the whole Government; In which, as his Majestie is most chiefly interessed, so he holds himself by many Reasons, most obliged to be active in them, for the preventing where-

of; Though he might justly expect (as most proper for the duty of Subjects) that Propositions for the remedies of these Evils, ought rather to come to Him then from Him; yet His fatherly care of all His people being such; that He will rather lay by any particular respect of His own Dignity, then that any time should be lost for prevention of these threatning Evils, which cannot admit the delayes of the ordinary proceedings in Parliament; doth think fit to make this ensuing Proposition to both Houses of Parliament: That they will with all speed fall into a serious consideration of all those particulars, which they shall hold necessary, as well for the upholding and maintaining of His Majesties just and Regall Authority, and for the setling of His Revenue: As for the present and future establishment of their Privileges; The free and

quiet

quiet enjoying of their Estates and Fortunes; The Liberties of their Persons; The security of the true Religion now professed in the Church of England; And the setling of Ceremonies, in such a manner as may take away all just offence. Which when they shall have digested, and composed into one entire body, that so His Majestie and themselves may be able to make the more clear Judgement of them; it shall then appear by what His Majestie shall do, how far He hath been from intending or designing any of those things, which the too great Fears and Jealousies of some Persons seem to apprehend; And how ready He will be to equall and exceed the greatest Examples of the most indulgent Princes in their Acts of Grace and Favour to their People. So that if all the present Distractions (which so apparantly threaten the

the ruine of this Kingdom) do not (by the blessing of Almighty God) end in an happy and blessed Accommodation; His Majestie will then be ready to call Heaven and Earth, God and Man to witnesse, that it hath not failed on his part.

# TO THE KINGS MOST Excellent MAJESTIE

The humble Petition of the Knights, Citizens, and Burgeſſes of the Commons Houſe now in Parliament aſſembled.

*Humbly ſheweth,*

THat whereas the Houſes of Parliament have received a gracious Meſſage from your Majeſtie, dated the twentieth day of this inſtant January, your Petitioners return to your Majeſtie moſt humble

thanks, reſolving to take it into ſpeedy and ſerious conſideration. And to inable them with ſecurity to diſcharge their Duties therein, they deſired the Houſe of Peers to joyn with them, in humbly beſeeching your ſacred Majeſtie to raiſe up unto them a ſure ground of ſafety and confidence, by putting the Tower, and other principall Forts of the Kingdom, and the whole *Militia* thereof, into the hands of ſuch Perſons as your Parliament might confide in, and as ſhould be recommended unto your Majeſtie by both Houſes of Parliament, that all Fears and Jealouſies being laid aſide, they might with all cheerfulneſſe proceed to ſuch Reſolutions, as they hoped would

would lay a ſure foundation of Honour, Greatneſſe, and Glory to your Majeſtie, and your Royall Poſterity; and of Happineſſe and Proſperity unto your Subjects thorowout all your Dominions. Wherein the Houſe of Peers have refuſed to joyn with your Petitioners; They notwithſtanding no way diſcouraged, but confiding in your Majeſties Goodneſſe to your people, do therefore make their humble addreſſe to your Majeſtie, to beſeech you, That the Tower of *London*, and other principall Forts, and the whole *Militia* of the Kingdom may be put into the hands of ſuch perſons as ſhall be recommended unto your Majeſtie by your Peti-

tioners; not doubting but they ſhall receive a gracious and ſpeedy Anſwer to this their humble deſire, without which, in all humane Reaſon, the great diſtractions of this Kingdom muſt needs overwhelm it with miſerie and ruine.

*And your Petitioners ſhall ever pray, &c.*

# HIS MAJESTIES ANSWER

To the Petition of the Commons Houſe, JANUARY 28. 1641.

HIs Majeſtie having ſeriouſly conſidered of the Petition preſented to Him from the Houſe of Commons, on VVedneſday the twenty ſixth of this Moneth, Returns this Anſwer;

That he was in good hope His gracious Meſſage of the twentieth of this Moneth to both Houſes, would have produced ſome ſuch overture, which by offering what is fit on their parts to do, and asking what is proper for His Majeſtie to grant, might beget a mutuall confidence in each other.

Concerning the Tower of London, His Majeſtie did not expect, that having preferred a perſon of a known Fortune, and unqueſtionable Reputation to that Truſt, He ſhould be preſſed to remove him, without any particular charge objected againſt him, and therefore returns this Anſwer,

That if upon due examination, any particular ſhall be preſented to His Majeſtie, whereby it may appear, that

*that His Majeſty was miſtaken in His opinion of this Gentleman, and that he is unfit for the Truſt committed to him, His Majeſtie will make no ſcruple of diſcharging him: But otherwiſe His Majeſtie is obliged in juſtice to Himſelf, to preſerve his own Worke, leſt His favour and good Opinion, may prove a diſadvantage and misfortune to his Servants, without any other Accuſation: Of which His Majeſty doubts not His Houſe of Commons will be ſo tender (as of a buſineſſe wherein His Majeſties Honour is ſo much concerned) that if they finde no materiall exception againſt this Perſon, they will rather indeavour to ſatisfie and reform the fears of other men, then by complying with them, preſſe His Majeſtie*

*to any Reſolution which may ſeem ſo much to reflect upon his Honour and Juſtice.*

*For the Forts and Caſtles of the Kingdom, His Majeſtie is reſolved that they ſhall alwayes be in ſuch hands (and onely ſuch) as the Parliament may ſafely confide in; but the nomination of any Perſons to thoſe Places (being ſo principall and inſeparable a Flower of his Crown, veſted in Him, and derived unto Him from His Anceſtors, by the fundamentall Laws of the Kingdom) He will reſerve to Himſelf; in beſtowing whereof, as his Majeſty will take care that no corrupt or ſiniſter courſes ſhall prevail with Him; ſo He is willing to declare, That He ſhall not be induced to expreſſe that favour ſo ſoon to any perſons*

*Perſons, as to thoſe whoſe good demeanour ſhall be eminent in, or to His Parliament. And if He now hath, or ſhall at any time by miſ-information confer ſuch a Truſt upon an undeſerving Perſon, He is, and will alwayes be ready to leave him to the Wiſedom and Juſtice of his Parliament.*

*For the* Militia *of the Kingdom, (which by the Law is ſubject to no Command, but of His Majeſtie, and of Authority lawfully derived from Him) when any particular Courſe, for ordering the ſame (which his Majeſtie holds very neceſſary for the peace and ſecurity of His Kingdom) ſhall be conſidered and digeſted by His Parliament, and propoſed to His Majeſty; His Majeſty will re-*

*turn ſuch an Anſwer, as ſhall be agreeable to His Honor, and the ſafety of His People, His Majeſtie being reſolved onely to deny thoſe things, the granting whereof would alter the fundamentall Lawes, and endanger the very Foundation, upon which the publike Happineſſe and welfare of His People is founded and conſtituted, and would nouriſh a greater and more deſtructive Jealouſie between the Crown and the Subject, then any of thoſe which would ſeem to be taken away by ſuch a ſatisfaction.*

*And his Majeſtie doth not doubt, that His having granted more then ever King hath granted, will ever perſwade His Houſe of Commons to ask more then ever Subjects have asked.*

*And*

*And if they ſhall acquaint his Majeſtie with the particular Grounds of their Doubts and Fears, He will very willingly apply Remedies proportionable to thoſe Fears; For His Majeſtie calls Gods to witneſſe, that the preſervation of the publike Peace, The Law, and the Liberty of the Subject, is, and ſhall alwayes be as much His Majeſties care and induſtry, as of His Life, or the Lives of His deareſt Children.*

*And therefore His Majeſtie doth conjure His Houſe of Commons, by all the Acts of Dutie and Favour they have received from him this Parliament; By their hopes of future Happineſſe in his Majeſtie, and in one another; By their Love of Religion, and the Peace of this*

*Kingdom (in which that of* Ireland *cannot be forgotten) That they will not be tranſported by Jealouſies and Apprehenſions of poſſible dangers, to put themſelves or His Majeſtie, into reall and preſent inconveniencies, but that they will ſpeedily purſue the Way propoſed by his Majeſties former Meſſage, which in humane Reaſon is the onely way to compoſe the Diſtractions of the Kingdom, and with Gods Bleſſing will reſtore a great Meaſure of felicity to King and People.*

Scots

# The Scots Commiſsioners Propoſition 24. Jan. 1641.

## Touching the ſending of the 2500. men into IRELAND.

COncerning the Propoſition made to Us 22° Januarie from the Committees of both Houſes for the Tranſporting preſently to Ireland, of the 2500. men now on foot in Scotland: We having no Inſtruction for that end, cannot by Our ſelves condeſcend otherwiſe then upon the cloſure of the Treatie: but ſhall moſt heartily repreſent it to

the Councell of Scotland, and second the same with our earnest desires, that every thing may be done, which may contribute to the preservation of that Kingdom, and may testifie our Brotherly affection to this. And that we may be the more able to move the Councell to condescend to the same, We desire the Propositions following to be granted.

1

That provision of Victuals be presently sent to *Carrickfergus*, to be sold to our souldiers at reasonable rates, answerable to their Pay.

2

That an Order be set down how they shall be paid there, and from whom they may require the same.

3

That they have the Command and keeping of the Town and Castle of *Carrickfergus*, with power to them to remain still within the same, or to enlarge their Quarters,

ters, and to go abroad in the Countrey upon ſuch occaſions, as their Officers in their diſcretion ſhall think expedient for the good of that Kingdom. And if it ſhall be thought fit, that any Regiments, or Troops in that Province ſhall joyn with them, that they receive Orders from the Commanders of our Forces.

4

That proviſion of Match, Powder, and Ball be preſently ſent to *Carrickfergus*, and what Armes, Ammunition, or Artillery, ſhall be ſent over with them from *Scotland*, that the like quantity be ſent from hence to *Scotland*, whenſoever the ſame ſhall be demanded.

5

That a part of the 30000. pounds of the brotherly Aſsiſtance be preſently advanced to Us, which although in a juſt proportion to theſe men, it will amount but to 7500. pounds, yet for the better furthering of the Service, we deſire 10000. pounds, if it may ſtand with your conveniencie

6 That

6

That their Pay which was condeſcended unto from the eight of December, be preſently advanced to the eight of February next, againſt which time we are confident, they ſhall be ready to march.

7

That a man of war, or ſome Merchants Ships, be ſent from *Briſtol*, *Weſtcheſter*, or *Dublin*, to *Lochryan*, for a ſafe Convoy and Guard of the Paſſage, becauſe they being in open Boats, may be ſubject to inconveniencies from the enemy, whoſe Fregats we hear are towards that coaſt.

8

That the ſending over of theſe men be without prejudice to the proceeding of the Treaty, which we deſire may go on without any delay.

*Weſtm.* 24. *Ian.* 1641.

*Ja Prymeroſe.*

Re-

Reſolved, that the Houſe of Commons doth agree unto theſe particular Propoſitions now preſented from the Scots Commiſſioners.

Ordered, that the Houſe of Peers agreeth with the Houſe of Commons unto theſe Propoſitions from the Scots Commiſſioners in every particular.

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## ¶ His Majeſties Anſwer to the Propoſition above mentioned, given the 26. of Jan. 1641. at Windſor.

*His Majeſty having perused & conſidered theſe eight Propoſitions preſented by the Scots Commiſſioners, doth willingly conſent to them all, except*

*onely the third, which His Majeſtie doth not approve, and wiſheth the Houſes to take that Article again into conſideration, as a buſineſſe of very great importance, which His Majeſty doubts may be prejudiciall to the Crown of* England, *and the ſervice intended: And if the Houſes deſire it, His Majeſtie ſhall not be unwilling to ſpeak with the Scots Commiſſioners, to ſee what ſatisfaction He can give them therein.*

☞ His Majeſties further Anſwer to the third Article of the ſaid Propoſition of the Scots Commiſſioners, reſolved on the 26. and given the 27. of January 164$\frac{2}{1}$ at Windſor.

*AFter that His Majeſtie had (yeſterday) ſent His opinion concerning the Articles which the*

*Scots*

*Scots Commiſſioners gave in, touching the preſent ſupplies to be ſent for* Ireland, *they themſelves waited on him, their chief Errand being the ſelf ſame buſineſſe; Whereupon His Majeſtie thought it fit to perſwade them (as much as He could) to alter the third Article, becauſe He conceived it might be a prejudice to the Crown of* England, *the particulars whereof were too long to relate: Their onely Argument that weighed with Him, being, That (ſince it was agreed upon by both Houſes of Parliament, and that the ſtrength of his Majeſties Argument was, that that Article implyed too great a Truſt for Auxiliary Forces) they were in good hope, that his Majeſty being their native King, would*

*not ſhew leſſe truſt in them, then their Neighbour Nation. So that the Queſtion being (meerly) of Truſt, and that both Houſes of Parliament have thought fit to grant it (though His Majeſty could wiſh that that third Article were drawn more for the advantage of the Crown of* England, *then He conceives it is) His Majeſtie cannot but wholly admit of the Advice of His Parliament in this particular, eſpecially ſince His Majeſtie perceives, that inſiſting upon the ſame would breed a great delay in the neceſſary ſupply of His Kingdom of* Ireland.

FINIS.





# NOLI ME TANGERE

Is

## A THINGE TO BE THOVGHT ON

Or

*Vox carnis ſacræ clamantis ab Altari ad Aquilam ſacrilegam*
Noli me tangere *ne te perdam*.



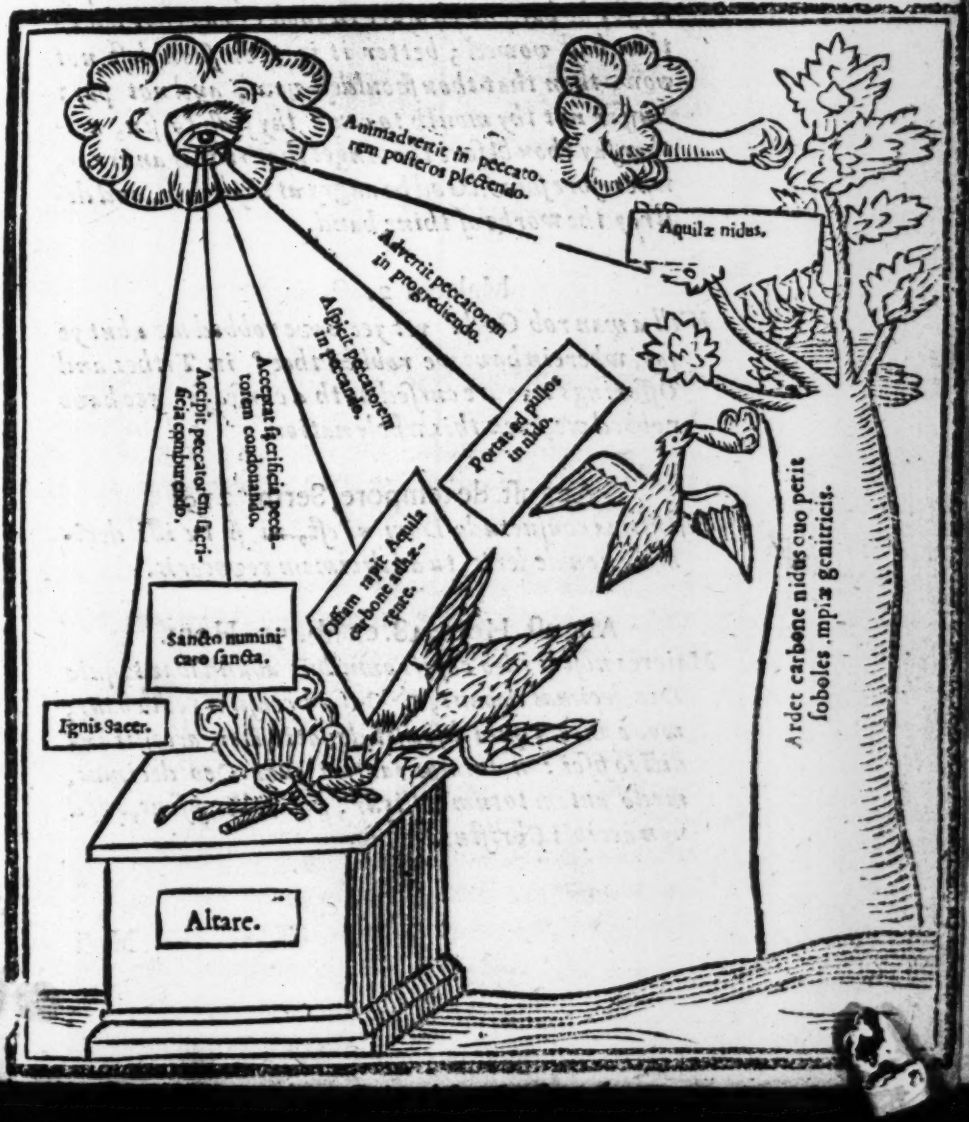


# NOLI ME TANGERE:
## Or, A THING TO BE THOUGHT ON.

*SCILICET,*

*Vox carnis ſacræ clamantis ab Altare ad Aquilam ſacrilegam, noli me tangere, ne te perdam.*

*Percutit extenſa manus ſupremi.* *Vidit offenſus oculus ſupremi.*



Eccleſ. 5. 4.

*When thou voweſt a vow unto God, defer not to pay it, for he hath no pleaſure in fooles; pay that which thou haſt vowed; better it is thou ſhouldeſt not vow, than that thou ſhouldeſt vow, and not pay: Suffer not thy mouth to cauſe thy fleſh to ſin, neither ſay thou before the Angel that it was an error, wherefore ſhould God be angry at thy voyce, and deſtroy the worke of thine hand.*

Malachi 3. 8.

*Will a man rob God? yet yee have robbed me, but ye ſay, wherein have we robbed thee? in Tithes and Offerings: ye are curſed with a curſe, for yee have robbed me, even this whole nation.*

Auguſt. de tempore, Serm. 219.

*Iuſtiſſima conſuetudo Domini eſt, ut ſi tu illi decimam non dederis, tu ad decimam revoceris.*

Auguſt. Hom. 48. ex lib. 50. Hom.

*Majores noſtri ideò copiis omnibus abundabant, quia Deo decimas dabant, & Cæſari cenſum reddebant; modò autèm quia diſceſſit devotio Dei, acceſſit indictio fiſci: nolnimus partiri cum Deo decimas, modò autem totum tollitur: hoc tollit fiſcus, quod non accipit Chriſtus.*

Noli

# Noli me tangere:

## OR,

## A Thing to be thought on.

THE Thoughts of one, that hath no relation for the preſent, to, nor any expectation for the future, from the Biſhops, or Cathedralls, unleſſe it be this; that the one would preach oftner in the other, and both of them governe, and bee governed better hereafter, than heretofore; labouring to advance the Goſpell, to promote Religion, to oppoſe error in Doctrine, and viciouſneſſe in manners; that our Church may be called a Praiſe and Beauty all over the world, and become terrible as an Army with Banners, to all Hereticks and Sectiſts, that, like Foxes ſpoyle our Vines, and like little Foxes deſtroy our tender Grapes. Which Reformation hee prayes for in a way of righteouſneſſe, that it may have the bleſſing of the juſt upon it.

*Ælian. lib. 5. cap. 16. Var. Hist.*

*Ælian* hath this Story: When a certaine boy, who had ſtolne away a golden plate that fell from *Diana's* Crowne, was brought in judgement before the *Areopagitæ*: thoſe Iudges cauſed Cock-hall Bones, Rattles, and the golden plate to bee laid before the Child, in whom perceiving an inclination againe to the golden plate, rather than to the Rattles, and other things more ſuteable to his Childhood, without pity to his infancy, they condemned him to death, as a Sacrileger; thinking it fit to crop that ſinne, and wickedneſſe which they diſcerned to be in him, being yet but in the Blade and Herbe.

The Deſires, Diſcourſe, and Thoughts of ſome men are to aboliſh Epiſcopacy, and the Cathedrall Churches, and to take away their Lands, and to give them to the King, or to uſe them for the neceſſitie of the Common-wealth, or to mend with them the maintenance of preaching Miniſters, or alienate them to ſome other perſons or imployments, it matters not greatly with them to whom, or to what, ſo they can ſweep the Clergy of their Revenue that remaines, as heretofore already hath beene done in ſome other part of their Maintenance.

Now if the true cauſe of theſe Deſires were diſcovered, it would appeare to bee ſuch a diſpoſition of minde as was in *Ælians* Boy, and a naturall inclination to *Dianas* golden plate, as wiſe King *Henrie* the eighth told a Courtier that was buſie this way. Mr. *Fox* relates the Storie in this manner.

After the riches and treaſures of the Monaſteries were

were brought into the Kings hands; in the diſſolving whereof many Cormorants were fed and ſatisfied; yet not ſo fully but that in few yeares they began to wake hungrie againe; and no more being to be looked for out of the Abbies, they began to tickle the Kings eares with the rich revenues of the Biſhops Lands; and ſet Sir *Thomas Seimor*, a Knight of the privie Chamber on worke to promote it. Hee complaines in the Kings eares; that Arch-Biſhop *Granmer* feld Woods, and let Leaſes to enrich his wife, and her kindred, keeping little Hoſpitality, and that it was the opinion of many wiſe men, that it were fitter the Biſhops ſhould have a yearely ſtipend in money out of the Kings Exchequer, than bee troubled with the temporall affaires of their revenues, being an impediment to their ſtudie and paſtorall charge, and his Highnes to have their Lands and Revenues to his proper uſe; which beſide their yearely ſtipend, would bee no ſmall profit to the King. The wiſe King finding him by the ſent, ſends the Knight over to *Lambeth*, to bid the Arch-Biſhop come over in the after noone to the King. The Knight findes the Arch-Biſhops Hall full of people, ſome of the poorer ſort, others of indifferent quality; all the tables covered for Dinner for them; and being carryed up to the Biſhop, after his Errand done, the Biſhop makes him ſtay Dinner with him among perſonages of good quality at his Table, which was furniſhed as might beſeeme a Prince. The Knight after Dinner returnes to the King, falls downe before him on his knees, acknowledgeth the injury hee had

had done the Bishop, being abused by the misreport was made unto him by others. O Sir, quoth the King, have you found the truth out now? Hee was a very varlet that told you that tale; but I perceive which way the winde blowes. There are a sort of you to whom I have liberally given of the revenues and possessions of the suppressed Monasteries; which, like as you have lightly gotten, so you have unthriftily spent, some at Dice, others on gay apparrell, and other wayes worse, I feare: and now you would make another Chievance of the Bishops Lands, to accomplish your greedy appetites: And so charged him hee might heare no more of that matter.: So far Mr. *Fox*. Now in these Catchpoles see the cunning of the Devill, that is called Sacriledge, the very uncleane Spirit, that breaths the same motions now in the mindes of our Burres and Tenterhooks. Is hee not a devout Devill, and carefull of Gods Service, that it may bee well performed by the Clergy? For, for this purpose hee will take away their Lands, that they may follow their studies, and not bee encombred about them. Is he not carefull of the Clergie, that they may have an honest competent Stipend? Is he not carefull of the Kings profit, that hee may have the Bishops Lands to his Highnesse use and commoditie? The very Spirit of many of our people at this time, to the same purpose, but in an higher degree of Sacriledge: for whereas they sought onely after the Bishops Lands, these seeke after the Cathedrall Churches also; evill proceeding alwayes to more evill, and waxing worse and worse

in

in time. But all theſe goodly pretences are hypocriticall, and the masks of vile iniquity and holy Theft: for it was not the Clergies profit they looked at, for that they grudged them; neither the Kings commodity, for that was but their Shooinghorne to draw him on to fit their foot; but it was their owne covetouſneſſe, by which they ſought to ſatisfie their pride, riot, wanton and greedie Luſts; being herein like unto the Maſter of their Art, the Traytor *Iudas*, that grudging Chriſt the womans oyntment, as a waſte, would willingly have had it ſold, pretending that it might have beene given to the poore; not that he cared for the poore, but was a Thiefe, and carryed the Bag; into which if hee could have got the oyntment, hee would have wiped the poore of it, and licked his owne fingers, which were already in Chriſt his pocket, and itched after *Maries* coſt beſtowed on his Lord and Maſter. Such were theſe Harpies, and ſuch are many now, talking in their very ſtreine; who if they faile of their deſired oyntments, will not ſtick, rather than faile, to ſell the Lord Chriſt Ieſus himſelfe, as *Iudas* did, for thirty pieces of ſilver. Now nothing is wanting to theſe mens deſerved puniſhment, but a grave Bench of ſuch Iudges as the *Areopagite*, who adjudged the ſacrilegious boy to death.

Surely, this is a mighty diſgrace to the Religion we profeſſe, that ſince the Reformation, all mens Thoughts do runne, even in times of greater labour, and learning in the Church, than heretofore, to pill and poll the Miniſterie, and bring it to uncomely

comely and deformed Beggerie; the ſweetneſſe of the bread of God, as *William Rufus* ſaid, begetting a greater deſire of it (ſince the ſtatute of Diſſolution) even as the ſucking of the ſheeps bloud begets deſire of bloud, and brings that deſire in the Maſtive, into a trade of ravening and devouring, after he hath once taſted the ſweetneſſe of it. So that, as the old Patriarch *Iacob* ſaid of his Children, when *Benjamin* was ſent for by *Ioſeph* into *Egypt*,

Gen. 42. 36. *Yee have bereaved me of my Children*, Ioſeph *is not, and* Simeon *is not, and yee will take* Benjamin *alſo; all theſe things are againſt me.* So may the Clergie of *England* complaine and ſay: yee have taken away my Tithe and my Glebe, and many other profits are not, and now yee will take away the reſt of my Revenue: all theſe things are againſt mee, may the Church of *England* ſay; unleſſe putting up that prayer of the Patriarch, ſhee prevaile in it with

Gen. 43. 14. God: *Now God Almighty give me favour in the eyes of the men, that they may ſend back that that is taken away already, and let That alone that yet remaineth.*

Certainly, there is ſuch a Sin as Sacriledge to this day; and if this be not that ſin, I am deceived by *So-*

Prov. 20. 5. *lomon: It is a ſnare to the man who devoureth That that is holy, and after vowes to make inquirie,* (*id eſt*) That which is conſecrated and devoted, and ſo ſeparate to any ſervice of God in his Church, will prove a ſnare to that man. Now it is out of humane power by Donation to God, that ſhall, after ſuch Donation, fall on Enquiries, whether ſuch a Service or Imployment be needfull; and then concluding it is not, to alienate and take back againe

to

to humane uſage, That, that is thus devoted, and ſo devour it: which was his intention, when he entred into his Enquirie.

Certainly, the Sinne of Sacriledge is great, *Thou that abhorreſt Idolls, committeſt thou Sacriledge?* By which it appeares to bee as bad at leaſt as is Idolatrie. And this place is ſpecially to bee noted, by them that pretend mainly againſt Superſtition and Idolatrie, and yet are hotly ſet for ſacriledge. Rom. 2. 22.

Idolatry hath beene ever bountifull in the ſervice of Idolls: *Thou haſt taken my Flaxe and my Wooll, my Corne and mine Oyle, my Silver and my Gold, and prepared them for* Baal. And wee read of decking and adorning of Idolls in moſt coſtly manner. And we read alſo of liberall and honourable maintenance for Prieſts that ſerved about the worſhip of theſe Idolls. *Iezabel* allowed many hundreds of them an Ordinarie at her Table. And in the great ſeven yeares Famine of *Egypt*, when all the *Egyptians* lands were ſold to *Pharaoh* for bread, onely the Lands of the Prieſts *Ioſeph* did not buy; for the Prieſts had a portion of *Pharaoh*, and did eate their portion which *Pharaoh* gave them: wherefore they ſold not their Lands. Hoſ. 2. 8. Ezek. 16. 1 King. 18. 19. Gen. 41. 22.

Now this the Devill attempts not to hinder, neither cries he out, *ad quid hæc perditio?* becauſe it advanceth his Kingdome. But ſacriledge with us ſtrikes at the root of Gods true ſervice & religion, being a meanes in time to introduce Barbariſme, to deſtroy Learning, and to ruine the worſhip of the true God. And this is the reaſon why the Devill is ſo buſie (hearing of a Reformation and purgation

of the Church from ſuperſtitious Roman Dregs; (which is as it were an abhorring of Idolls) to advance Sacriledge, and ſet that on foot, as a thing well ſerving his turne, to ſtrike withall at root and branches of true pietie and religion, that it may not prove ſo much a Reformation, as a Deſtruction thereof in the later end. Which courſe *Iulian* the *Apoſtata* himſelfe thought fitteſt to extirpate, the Chriſtian Name and Faith.

Certainly, the ſinne of Sacriledge is dangerous, more wayes than one. Dangerous it is to private men that commit it: Make them like a Wheele, as
Pſal. 83. 12. ſtubble before the wind, perſecute them with thy tempeſts, fill their faces with ſhame, let them bee troubled and confounded for ever, who ſaid, *Let us take the houſes of God to our ſelves in poſſeſſion.* *Ananias* and *Saphira* were ſmitten dead for this ſin. And *Peters* ſpeech teacheth us what it is, ſaying,
Act. 5. 2, 5. 10. Verſ. 4. *While it remained, was it not thine owne? and when it was ſold, was it not in thine owne power?* implying, when it was once devoted, it was not in their powers to take it backe againe: which thing becauſe they did, in keeping back part of the price, they were ſmitten and periſhed with untimely Death. And the puniſhment of *Achan* is notorious,
Ioſ. 7. that for taking a wedge of Gold, and a Babyloniſh Garment from among the devoted things of *Iericho*, was ſtoned unto death.

Dangerous is it alſo to more publike perſons, even to the heads and principall members of the Common-wealth, the Kings and Princes thereof. Wee read how *Belſhazzar*, in a great Feaſt ſends for the

the golden Veſſells which his Father *Nebuchadnez-* Dan. 5.
*zar* had taken out of the Temple at *Ieruſalem*, to drinke Wine in them himſelfe, his Princes, his Wives and Concubines: Now, at the very inſtant appeared the Fingers of an Hand, on the plaiſter of the wall of his Palace, where hee ſate; which the King ſeeing, his countenance was changed, and his minde ſo troubled, that his joynts were looſed, and his knees ſmote one againſt the other; and the Fin- Verſe 26.
gers wrote theſe words on the Wall, *God hath numbred thy Kingdome, and finiſhed it; thou art weighed in the Ballance, and art found wanting; thy Kingdome is divided from thee, and given to the Medes and Perſians*: Then marke the end of Sa-
criledge, *In that night was* Belſhazzar *ſlaine.* Which Verſe 26.
preſent exemplarie judgement fell upon him immediately upon the private miſuſage of the ſacred Veſſells, at his owne Table, that had beene conſecrated and devoted to the ſervice of Gods Temple. And his Father *Nebuchadnezzar*, that brought them away, out of the Temple at *Ieruſalem*, was thruſt, by God, out of his Kingdome, and driven Dan. 4. 21.
from the ſonnes of men, and had his heart made like unto a Beaſts heart, and his dwelling was with the wilde Aſſes, and he was fed with Graſſe, like Oxen, and his Body was wet with the dew of heaven, till ſeven times, that is, ſeven yeares had paſſed over him.

And he that ſhall look into ſtorie, ſhall find fearefull examples of his juſtice, on Sacrilegers, who ſpares not Kings in his wrath, when they will ſinne prondly, in this kinde againſt him.

Our owne Annalls tell us of King *William Rufus*, and his Nephew the Sonne of *Robert* Duke of Normandy; both ſlaine, in hunting in that ſame Forreſt, that the Conqueror, his father, and grandfather to his Nephew, had made, and himſelfe had augmented, with the utter ruine of many Chappells, Churches, and religious houſes.

And it may be obſerved, that *Henry* the eighth, (in whoſe time the Statute of Diſſolution was, and the Tithes alienated by Statute, in revenge of the Popes delaying his divorce, rather than for any other reaſon) was mee withall by God: for all his poſterity, though they came reſpectively to enjoy the Crowne; yet were they written childleſſe, and he quickly, in them, turned out of the Kingly poſſeſſion, and the Crowne transferred to a branch, that ſprang from his father *Henrie* the ſeventh, under whoſe ſhadow wee have had reſt for many yeares, and have cauſe to pray, that God would make that branch to flouriſh, and bleſſe and water the Buds of it, that they may thrive and proſper in Princely vertue, Dignity and Honour, while the Sun and Moon ſhall ſhine in heaven.

But the fore-mentioned judgements on Sacrilegious Princes conſidered, doe diſcover unto us, That thoſe that talke ſo much of taking away the Lands of the Church, and returning them to the Crowne, from whence they ſay they came (and from whence, no doubt, but ſome of them came indeed) deale childiſhly with God, who expects our Vowes ſhould be paid and kept; for he hath no delight

delight in Fooles that are off and on, in and out with him; giving now, and anon taking away what hath been formerly given, like fooliſh Babes: and alſo deale injurioufly with the King, ſeeking to enrich his Crowne, with That that will ſhake it on his head, and endanger both himſelf, and his Royal Progeny and poſterity to ſuch fearefull judgements as have beene executed, even on Kings, for ſimilar ſinne. So that of ſuch men, however their Tables pleaſe the Sacrilegious multitude, and whatever paint of Eloquence may ſeeme to ſpeake, of their Reſpects and ſervice this way for the King: yet Truth will never ſay of them, they bee of the number of thoſe, that, for the grace of their lips ſhall have the King their friend; who is wiſe, like an Angel of God, in diſcerning Sacriledge to bee a ſin deteſtable before God, and therefore holds it odious to his Princely heart. Eccleſ. 5. 4.

And it is dangerous alſo to the Common-wealth it ſelfe. This ſinne in *Achan* became not onely a ſnare to himſelfe, in which he was taken, and held unto deſtruction; but all *Iſrael* was troubled by the ſinne of that one *Achan*, and the army of *Iſrael* diſcomfited, againe and againe, before the men of *Ai*, till ſuch time, as, by their ſolemne humiliation, and the death of *Achan*, the Sacrileger, the iniquity was purged, and the Lord appeaſed. Ioſ. 7.

Neither let any man thinke that this will take away the nature of ſinne from the alienation of Church Lands, that it is done by a nationall Aſſembly of the States in Parliament; whoſe proceedings and

and Sanctions muſt bee by rule from God; otherwiſe, they become more out of meaſure ſinfull, than actions of like quality in private men. The Lawes of State are not therefore juſt, becauſe enacted by the State; but when they agree with the common Rules of Iuſtice, that God hath given to everie ſonne of man. The truth is, many proud and fooliſh men doe Idolize a Nationall Aſſembly, as if it had not a ſuperior Rule, to which it ought to frame all its Actions and Decrees; but, like a kind of omnipotent creature, (like the Pope to the Canoniſts) it were a Lord God upon earth, and might enact, with Iuſtice, according to its owne Vote and Will; which is a ſingular dotage, a prophane contempt of God, the high and Soveraigne Law-giver, and a mighty derogation to the true worth and pietie that is in the Breaſts (of many, I am ſure) of our wiſe and godly Patriots; who have ſo learned Chriſt, that they will make his Will their Rule and Law, and his Glory their ultimate and finall ayme.

It will not therefore, I ſay, take from ſacriledge the nature of ſinne, that it is committed by a Nationall Aſſembly, giving their Sanction thereunto: but it will encreaſe the evill, and make it a Nationall ſinne, involving the Common-wealth therein. Firſt, in her Nobility, as, Make their Nobles like *Oreb* and *Zeeb*, yea, all their Princes like *Zebah* and *Zalmunnah*, that ſay, Let us take to our ſelves in poſſeſſion the houſes of God in the Land; and lap up the Gentrie, the Citizens, the Knights and Burgeſſes,

Pſal 83. 12.

geſſes, the whole Commons, and all the Commons of *England*, yea, the whole Nation in the ſinne; for ſo ſaith God, *Yee are curſed with a curſe, even the whole Nation, for yee have robbed mee; and yee ſay, wherein?* for they would not believe it, more, than many of our people at this preſent; yet God tells them, *They had robbed him in Tythes and Offerings:* A thing which Heathens would not doe to their Idolls: *Will a man ſpoyle his god*, ſaith the Lord? that is, Hee will not: *Yet yee have ſpoyled mee, in Tithes and Offerings*, ſaith the Lord of Hoſts, that hath an Hoſt to avenge himſelfe at pleaſure, on the moſt mighty Sacrilegers; for hee is ſtronger than the Hills, or Mountaines of Robbers. Adde unto all this, That it will make it the more ſinfull in that it ſhall bee committed by a Law; which ſhould bee enacted for the prevention of ſinne, and not for the commiſſion. *Shall the Throne of iniquitie have fellowſhip with thee, that frameth miſchief by a Law?* Shall not the people thus fall under the judgements which God hath threatned to them, that walke after unrighteous Ordinances, and the Law-givers themſelves bee branded, as *Jeroboam* was, that they make the people ſinne? The Lord threatens the people thus, *Thou ſhalt ſow much, but thou ſhalt not reap: thou ſhalt tread the Olives, but thou ſhalt not anoynt thee with the Oyle; and ſweet Wine, but ſhalt not drinke Wine:* now ſee the reaſon of this threatning; *For the Statutes of* Omri *are kept, and all the workes of the houſe of* Ahab, *and yee walke in their Counſells, that I ſhould make thee*

Pſal. 3 8, 9.

Pſ 1 94.

Mich. 6. 15.

Verſe 16.

*a deſolation, and the inhabitants an hiſſing.* And ſee the iſſue and danger of their naughty Lawes, as the Prophet *Hoſea* ſets it forth more fully in the Law-makers themſelves: *The Princes of Iudah are like them that remoove the Bounds, (id eſt,* The Land-markes, to encroach on others Lands) *therefore I will poure out my wrath upon them, like water: And in the people; They are oppreſſed and broken in judgment, becauſe they willingly walked after the Commandement: therefore I will bee to* Ephraim *a moth, and to the houſe of* Iudah *like rottenneſſe.* And for any thing wee know, the ſweeping away of Tithes and Things conſecrated heretofore, although by a Law, have brought ſome of the common preſſures and calamities, for which there are ſuch perplexed thoughts of heart, or, at leaſt, have made our miſeries the more heavy and grievous, from the hand of God.

Hoſ. 5. 10.

Verſe 11.

However, certainely it is a thing inconſiſtent with Reaſon, That Things Conſecrated to Gods ſervice, in the intention of the Donor, although with ſome Errour about the Service, ſhould bee taken altogether away from God, and alienated to any private uſage, and perſonall ſervice of men uncapable of attendance on any holy imployment.

And it is a thing ſenceleſſe, That any Layman ſhould have the Tithes, the onely maintenance, appoynted by GOD to *Levi*, while his

his Tabernacle ſtood, for his ſervice thereabouts; and after to Chriſt in his Miniſters, for their labour in his ſervice, as long as Chriſt doth live, which is, for ever, where one difference betwixt the Leviticall Prieſts and Chriſt, is placed in this, That they, under the Tabernacle, take Tithes that dyed; But here, hee taketh them, of whom it is ſaid, *He liveth for ever.* Of which Text this is the meaniug, *That Tithes are not a Leviticall and mutable maintenance, but the eternall maintenance of Gods ſervice, uſed, before the Law, when the Prieſthood was in the Father of the Family, for the proviſion of Sacrifices, according to the intent of* Jacobs *vow, ſtated on (not firſt inventedfor)* Levie, *during* Levies *Service: But when the body came, which was Chriſt, and* Levi, *with all his typicall ſervice, was to be aboliſhed, then ceaſed not the Tythes, in right, (though in practice, by reaſon of the Paganiſme of Princes, in whoſe Dominions the Chriſtian Faith ſprang up, they were not payd in the Church) but were transferred to Chriſt, and his Servants and Miniſters, to bee their Maintenance, as long as Chriſt ſhould live, which is, for ever.* This ſeemes to mee, the true ſence of the place: And, indeed it is a ſenceleſſe thing to thinke, That God hath left the Miniſters of his Goſpell, whoſe ſervice is more honourable than that of *Levi*, both for cleare Revelation of Chriſt, and alſo for labour and paines: for the

Heb 7. 8.

Gen. 28 20.

2 Cor 3. 9.

1 Tim. 4. 13. & 5 & 16. & 1 Tim. 5. 17. & 1 Tim. 4. 2.

Levites were but Butchers to the Miniſters of the Goſpell; and their labour was bodily, that tended to preſervation of their health; in which they continued notwithſtanding but from five and twentie yeares to fiftie. But ours is mentall and verball, and never at an end: That God, I ſay, ſhould leave theſe Miniſters to the mercy and charity of men, to bee provided for, by the Almes and charitable Benevolence of the ill-diſpoſed people of the laſt times; whom hee fore-ſaw ſo to love their pride, pleaſures, and luſts, that they would rake and ſcrape, by hooke and crooke, not onely one from another, but from his Heavenly Majeſty alſo; although the Lawes of former generations, had as firmely eſtated, and eſtabliſhed him in his poſſeſſion, as the Lawes of Man, with the Curſes and Imprecations of thoſe that endowed God Almightie, could poſsibly eſtate, and give an intereſt unto him.

And the rather, if we conſider that hee foreknew, that even many, that would profeſſe Religion, in an exacter way than others, would yet pretend, his Miniſters ſhould have a competency, (as Sir *Thomas Seymor*, before mentioned, did to *Henrie* the eighth) which when it ſhould come to their Standard, would bee a baſe unworthy Salary, able onely to preſerve a Miniſter alive, in a thouſand wants, while hee doth live, and to leave his Wife and Children

dren to begge after his diſeaſe. And the Lord fore-knew the ungodly Reaſon would bee pretended, *viz.* That Riches in the Clergie are not ſuteable to the ſimplicity of Chriſt, and his Apoſtles: A plauſible thing with fooliſh people, That, ſince Chriſt dyed on the Croſſe, never think a Miniſter in his Element, unleſſe hee bee in priſon, or on the pillory. But alas! was the povertie of Chriſt and his Apoſtles, any part of their ſimplicitie? Becauſe our Saviour, that was Heire to the Crowne, which was uſurped by *Herod*, was kept from it, muſt a Miniſter, that hath an inheritance, be put by it, and it be given to another, becauſe it is more agreeable to the ſimplicity of Chriſt, who was ſo dealt withall? I had thought our caſe, living under Chriſtian Kings and Lawes, had been different from the caſe of Chriſt, that came to be a man of nothing, by voluntarie ſubjection, to worke our our Redemption; and, neither to teach us, to become begging Friers, nor you to become cruell perſecuters, and crafty and bloudy *Herods*. And I did think, and do think, That there is no thing neceſſary concerning the ſimplicity of Chriſt and his Apoſtles, but binds every common Chriſtian, to the verie Kings and Princes, as well as the Miniſters of Chriſt: neither doe I ſee any thing, in the Scriptures to the contrarie, nor in right reaſon: neither why hundreds and thouſands by the yeare, ſhould be thought fit enough, for an ordinary Gentleman,

or

or Citizen, ſometimes a Dunce and a ſordid fellow too, and ſuteable enough to the ſimplicity of Chriſt and his Apoſtles, in them; and that there ſhould bee no ſuteableneſſe in Miniſters, as wiſe, as godly, as charitable as other men, unleſſe they be kept downe in beggery and poverty. It is a thing hath guld the world much, in poynt of Church-government, That the Apoſtles times, and matters of fact, incident to their condition under perſecutors, are accounted Rules for the Kingdome of Chriſt: whereas Lawes be our Rule; and their examples bind us no farther, than the things they give us examples in, be examples of morall Duties charged upon us by Divine precept, the onely thing commands a duty, and forbids a ſinne, and makes it tranſgreſſion ſinfull.

Rom. 3.

It were therefore a worthy work, and fitting a Parliamentary Reformation, to thinke of reſtoring the Tithes to the proper owners (for now they are in an improper hand) rather than of taking away the reſidue of the Lands, that having eſcaped the Talons of the Harpie, remain yet to the Clergie: eſpecially conſidering, That the Impropriations are one maine cauſe of ſcandalous and ignorant Miniſters, in many places of the Land; which thing (bleſſed be God) the Parlament propoſeth a redreſſe of; and which, how the impropriators will anſwer to Chriſt, in the day of judgement, (when all the

the ſoules that have periſhed, through want of ſufficient maintenance for a ſufficient Minieſtry, by reaſon of their Sacriledge, ſhall bee required of them) let them bethinke them.

The Lands of Cathedrall Churches are the Bequeſts of men dead long agoe, with fearefull Imprecations made againſt thoſe, That ſhould alter their Wills and Teſtaments. Now the Apoſtle ſaith, *If it bee but a mans Teſtament, no man altereth it.* No man? Why, there be many men now ſet that way, and they pretend zeale in Religion, and a purpoſe of doing God ſervice, in ſo doing too: Why then ſaith the Apoſtle, *No man altereth a mans Teſtament?* Surely, his meaning is, no man ought, or, no honeſt man will alter the Teſtament of a man that is dead, his Will being made lawfully, though haply, not ſo wiſely, or conveniently, as it might have beene, nor to ſo good a purpoſe as hee might have beſtowed his goods and Legacies, or Lands: for, That which he might lawfully have done with his goods, while he was alive; there is no reaſon, if he bequeathed them to the ſame purpoſe, when hee dyes, but his Will ſhould ſtand and remaine to that uſe, after his Death, as intemerate, as if he were now preſent and alive, to diſpoſe his Beneficence. Gal. 3. 15.

But you will ſay unto me, They may bee better imployed in ſome other uſe, as, to mend the

the maintenance of preaching Miniſters; and that now they ſerve onely to ſupport idleneſſe.

And I ſay unto you, if you phanſie any thing better, or know any other good worke, either better in truth, or better in your conceit and eſteem, on Gods Name, give ſomething of your owne to the maintenance thereof, permitting them that bee dead, to enjoy their owne Will and Deſire, in that, in which they put you to no charges.

VVe know, that Chriſt our Lord, who was
Matth. 20. 15. *Wiſedome and juſticeit ſelfe*, in that Parable, takes it for an undoubted Maxim, that a man (in a lawfull way) may doe what hee will with his owne: for, giving a penny to him, that laboured but one houre, and a penny alſo to him, that endured the heate of the Day; when this man murmured, that the former was equally rewarded; the Maſter pleads his owne lawfull liberty, for the diſpoſure of that which was his owne, conteſting with the murmurer, as a man of an evill eye, at his goodneſſe and bounty to the other; and maintaines his owne diſpleaſure, in that hee had not injured the other by his liberality. By force of which paſſage, this is emergent, That if men be diſpoſed to honour ſome of the Clergy, although not laboring ſo ſweatily in the work of the Miniſterie as others doe, if the conferred honour bee of their owne charges, there is no reaſon, why any

any mans Eye ſhould be evill at their goodneſſe, who, by the common right of Nature and Nations (that hold propriety againſt Anabaptiſticall community) may doe what lawfull thing they will, with that that is their own, even as others doe dayly; who, though they give nothing to the Clergy, yet commonly leave eſtates of great amount to men, that obtaining theſe eſtates, give over all imployment, laborious and profitable in the Common-wealth, and live idly and like Drones; and yet no man queſtions the gift of their friends, nor their unprofitable life, although they be but burthens to the Earth; nor talke they of a better imployment of the things that have been bequeathed to them; notwithſtanding the Perſons, peradventure, be Idiots, Sotts, debauched perſons, and ſuch as be not onely idle and unprofitable, but wicked and noxious to thoſe among whom they live, baſely waſting and conſuming in drunkenneſſe, whoredome and riot, that great ſubſtance thus befallen unto them: many of which kinde of men we have, that call themſelves Gentlemen, who are not of the worthy deſcended Gentry of the Land, but a diſgrace to that Name and Title: and yet no man grudgeth them the fortunes left them by their Benefactors, ſometimes no kinne to them at all; much leſſe doth any of the people wiſh, or once ſpeak of the taking from them that that they poſſeſſe; but think it both juſt and reaſonable they ſhould ſtill enjoy that that was given to them: and the contrary injurious both to the living and the dead.

Secondly, this is that that makes men ſo barren in theſe daies, in giving any thing to the Miniſtery, or to other pious ſupport of Gods ſervice; becauſe they ſee no aſſurance, the things they would ſhould continue to the end of the World, ſhall continue three Generations after them: but, on the contrary, that the Wils of Men of former times, be altered, perverted, reverſed by ſucceeding times, according as they phanſie, and to ſave their own purſes, or to enrich themſelues and their poſterity on the maintenance, God cals, his own portion.

Thirdly, I ſay, they gave their Lands to ſuch and ſuch a Church; for ſuch, or ſuch a ſervice of God, that in their darke times was moſt in uſe, and in their intention, and as they were inſtructed, moſt honourable to God. Now, if we in times of greater light, ſee better ſervice may be done to God, by the ſame Perſons, viz. Deanes, Cannons, Brebendaries, in the ſame Churches, thus endowed; on Gods Name, let us reforme thoſe Perſons, and put them on ſuch employment, as is competent with the will of the dead, in the ſame Churches which they endowed: and not take away the maintenance that is conſecrate to Gods ſervice, nor that ſervice neither to which it was given, but onely ſuperadd ſome ſervice to the former: remembring the charge of God to *Moſes*, That *Eleazar* ſhould take the Braſen Cenſures of the ſeditious Levites, which God appointed them not to make, nor appointed that ſervice to be ſo performed by them; yet muſt they be ſearched and

*Numb.* 16. 37.

ſcraped

ſcraped out of the Duſt and Aſhes of the burning, to make broad plates for a covering for the Altar, and not to be turned to any private uſe: for, ſaith the Text, *They are hallowed* (that is, conſecrate) to the Lord, although in a ſtrong and a prepoſterous way.

Now this may be done with the Cathedrals, in my apprehenſion, with great glory and beauty to the Chriſtian reformed Religion, in this, or ſome ſuch way.

Firſt, Where every Cathedrall hath Revenues enough, to maintain the Deanes, Canons, Prebends, without any other Benefices, that have cure of Soules: let them drink the water of their own Ciſterne, without drawing from any other Well, and be denied the poſſeſſion of any Eccleſiaſticall endowment, and kept to their motions within their own Sphere, *id eſt*, their Cathedrals.

Secondly, Whereas every Prebend that hath a Corp, might afford a ſufficient maintenance, but that it is let out at preſent in a long Leaſe, for a ſmall Rent; ſome one ſingular Prebend, now and then, making benefit of a great time, to whoſe Let it falls; the leſſe living bravely on the Leaſe in the meane time, and the Prebend having little yearely Income; It would doe well to raiſe a yearly maintenance of one hundred, two hundred, or three hundred pound *per Annum*, or, as much as the Prebend will beare. And where the Prebend will not beare it, as in ſmall Prebends, or thoſe that have no Corps, to put two or three of them together, and ſo leſſen the number of them, or let

the bigger helpe the leſſer, that ſo there may be a ſufficient maintenance for every Prebend, without any other Eccleſiaſticall Living.

This may be done, by letting the Prebends to the Tenents in Fee Farme for ever, onely yeelding ſuch an Annuall Rent, as the perpetuall Inheretance were worth to purchaſe; unleſſe we can be content with patience, to ſuffer the Leaſes to run out neerer their end, till they would afford ſufficiency of maintenance; which were the better way of the two, to produce a ſufficiency for ſo excellent a worke, as this may prove, if wiſe men have the handling of it.

Then let every Deane, Canon and Prebend, be bound to reſidence at the Cathedrall Church, and therein to Preach duely in his courſe. Where let there be two Sermons every Lords-day, and two every Holyday, and one every other weeke day; and theſe Sermons to be preached by themſelves in their turnes, and not by Subſtitutes: the caſe of ſickneſſe, neceſſary abſence, or other inavoydable imployment or impediment onely excepted.

Fourthly, Let theſe Prebends, when any of them is void, be fetched out of one of the Univerſities, in their turnes; out of one Univerſitie this time, and out of the other the next time, of the Fellowes of the Colledges, of the beſt Learning and Life, that be willing to leave the Univerſitie, and let them have liberty to marry and attend their ſtudy at the Cathedrall, to Preach, to anſwer all Books of Controverſies that come forth, and be ready by often preaching and ſtudy of Divinity, to come

come abroad into the Church, to ſome paſtorall charge, when they ſhall be called.

Thus ſhall the Church, when any Church is void, have place, in every part of the Kingdome to repaire unto, to fetch a Man prepared and fitted for the Miniſtery, in a paſtorall charge. And ſo alſo ſhall many, that have not a capacity to live unmarried in the Univerſitie, finde a reliefe hereby, to ſuſtaine them in honourable ſinleſſe Matrimony. And many good Schollers, whoſe Gifts languiſh and die in the Univerſities, without any benefit to the publike (becauſe as the poore man at the Poole, they have none to helpe them out, to the Service of the Church) ſhall be brought forth, by this meanes, to the great benefit thereof.

Or, if it be not thought ſo fit, to make the Cathedralls Colledges of young Divines: it may, to my apprehenſion, doe very well, or rather better, to make them Colledges of old Divines. God gave *Moſes* charge concerning the Levites, that they ſhould not goe in to wait on the Service of the Tabernacle till twenty five yeares of age; and that from the age of fifty, they ſhould ceaſe waiting on that Service, and ſhould ſerve no more, but Miniſter with their Brethren in the Tabernacle to keep the charge, and ſhall ſerve no more, *id eſt, tanquam milites emeriti*, they are exempted from the carrying of Burthens and other laborious workes, and are now, *ad placitum*, in reſpect thereof; onely overſeeing about the Tabernacle, and directing the younger Levites, or helping them *Numb.* 8. 24.

them voluntarily, as it ſeemed good to them, and as they found themſelves able; without that tye and obligation, that lay upon the younger. Which hath in it, no doubt, a morality, referring to the Miniſters of the Goſpell; whoſe labour is more conſuming than that of the Levites, and requires a maturity of judgement; in which reſpect, Saint *Paul* would not have a Miniſter be νεόφυτος ſo alſo requires it that ſtrength of body and minde, that in age (and the infirmities, that a ſedentary and ſtudious life brings on affiduous and diligent Preachers) are withered and decayed. Now it is neither fit that a Miniſter, when he is worne out by labour, ſhould live in want; nor that any particular Flocke, ſhould want a paſtorall ſupply, which ſome may, poſſible, be unfit and unable to, by age or ſickeneſſe. Therefore now if it may ſo ſeeme good, it were not amiſſe, That the Cathedralls (every Prebend being made a ſufficient maintenance) might be a place of reſt and eaſe to thoſe old *Veterani*, that have ſerved in the Miniſtery; who may be choſen (in caſe of unfirmeſſe to a paſtorall charge) into the Society of the Prebends (as any Prebend ſhall fall void) out of the Miniſters of the ſame Dioceſſe, where the Cathedrall is: upon which choice, he may give over his paſtorall charge to one younger, ſtronger, and more fit and able for the conſtant duties of a paſtorall Miniſtery; and finde both a remiſſion from labour, in his age and infirmity, and attend upon the dayly ſervice of God in the Cathedrall, and performe the duty of preaching therein; which

which will not befall him ſo often, by far, as is requiſite in him that hath the charge of a Congregation; which requires conſtant and unintermitted labour. And here alſo, by this meanes, may younger Miniſters or any other, in doubtfull and difficult caſes of Conſcience, finde reſolution from experienced Divines; who, being many of them together, ſhall be able to give the better ſatisfaction. Yet I thinke it not fit, in my opinion, to deprive any, that are in preſent poſſeſſion of any dignity in the Church, of that dignity ſo long as they live, be they young or be they old; but that the uſage projected, whichſoever of the twain it be, may begin in them that are in preſent poſſeſſion; conſidering, that what they have obtained, they have obtained it in a way eſtabliſhed, in their time, by the Law of the Land.

And becauſe the badneſſe of our Government in the Church, comes from the badneſſe of the Governers, and that, from the bad Election of the Biſhops. To prevent future miſchiefe, it were good to reduce the Election of Biſhops againe, unto the Election of the Clergy, to whom of right it belongs, to prefer one of themſelves to that Government (for peace and order ſake) which is in them all *in communi*, by the ordinance of Chriſt, who bequeathed the Keyes equally to them all: and the prelation of one above the reſt, is queſtionleſſe, an Eccleſiaſticall, not a Divine Ordinance. It were therefore fit, when any Miniſter is choſen into the number of the Prebends, that he be choſen of the Clergy of the Dioceſſe, a man of

of good Life and Learning, and one that hath bin laborious in his Miniſtery, and not under the age of fifty yeares. And then, That the Deane and Chapter, with the Prebends of the Church, may have the free Election of the Biſhop out of themſelves, as of old they have had, and whereof there remaineth yet a ſhew, (though a meere ſhew) in the Writ of *Congedeleire*, or, at leaſt, that they may nominate two or three, and the King to prefer which of the two or three ſhall ſeeme pleaſing to him. By this meanes ſhall the Biſhop be, in the faireſt probability, a fit Governour; and the Clergy the more willingly and freely live under his Government, in whoſe Election they have had ſome hand and ſtroke; and the Biſhop be the leſſe likely to comply with the meere will and pleaſure of Courtiers, whether Clericall or Laicall, by whom now they are brought into their Biſhoprickes, and with whom they muſt comply or be removed to a worſe or poorer Biſhopricke than that they now poſſeſſe. Againſt which, proviſion would be made, and it provided, That no Biſhop upon diſpleaſure be put from his Biſhopricke, nor removed to a worſe, *dum bene ſe geſſerit*; ſo ſhall they freely and without feare diſcharge their Conſcience, both in Government and in Parliament: onely the caſe of their removall, carrying themſelves well, would be thus ordered, That what Biſhop ſoever dies, all the Biſhops inferiour to him in place and order of Dignitie, may be removed, the next to the dead ſucceeding the dead, and the next him, &c. and the now Biſhop to come into the loweſt

loveſt and meaneſt Biſhopricke: ſo ſhall we not have young men ſet up in the higheſt Biſhopricks, to the envie and diſgrace of the elder, and more fit for ſuperiour places: ſo ſhall the younger by time, be fitted for places of greater dignity, and more concernment in the Church; and ſo ſhall the Revenue of the King be the more augmented, (with the contentment of all the Biſhops) by ſo many removes. And it would alſo be provided, That the Archdeacons and the Deanes of the Cathedrall Churches may be choſen by the Cathedrall Churches themſelves, out of the Prebends, formerly choſen by the Clergie of the Dioceſſe, into the number of the Prebends: ſo ſhall the Convocation be brought into a better ſtate than now it is, when both the Biſhops, Deanes and Archdeacons ſhall at the firſt bringing of them into the number of the Prebends, be choſen after fifty yeares of age, of the beſt men of the Clergy, by the whole Clergy; who, upon knowledge of their labours and deportment in the Miniſtery, have worthily elected them: for it canot but be ſuppoſed, that ſuch men will be more ſenſible of the good of the Church, than young fellowes, that by gaping at the Court for theſe preferments, being proud, vaine, idle, and often wicked and vicious; altogether unfit for, and unworthy of ſuch high Dignity and preferment in the Church; and more unfit and unable to governe others, that never yet knew how to governe themſelues; and moſt uucapable of advancing Gods glory, and the ſalvation of the people, or to promove and further the

preaching of the Goſpel; theſe being things they never thought of, ſought after, or were acquainted withall.

Fifthly, and for the dayly Service of the Cathedrals, it is the Service of God, although, to ſpeake the truth, it is in ſome part not fitly carried: and it is that Service, for the performance whereof, ſome part of the Lands were given. It would therefore be continued, but read plainely and diſtinctly, as in other Churches, without counterfeited voyces, or the mixture of Muſicke or muſicall Reſponces in Prayers, that are of an higher ſtraine than to be played withall: yet the Muſicke not to be altogether aboliſhed, but uſed onely before or after, or in the middle; and alone, or in the ſinging of Pſalmes and other Hymmes or Spirituall Songs, or whenſoever for their ſakes that delight in Muſicke, as *David* did; yet ſoe, as it be no abuſing, darkning of, or diſhonour to the Service of God, or the underſtanding of the People. And for the Singingmen, they are Muſitians, and Muſicke is a lawfull & a laudable Science; and ſome of them imploy themſelves in the time they are not imployed in the Church, in teaching Muſicke to others. And the Choriſters, being poore Mens Children, become by being taken into the Church, *filii charitatis*, and by the care and charge of the Church, may be bred up, for the ſervice of it in Muſicke, if they be fit thereunto; and may be alſo bred to writing and cyphering by the Singingmen, who would be choſen fit for that purpoſe; that ſo the children, whoſe voyces faile, or are, for

their

their capacity, unfit for the Service of the Church, may be placed out to Apprentices, to ſome honeſt Trades, and Occupations, by the Church, at her owne charges.

This, or ſome ſuch way may be taken, for reſtoring of the Cathedrals, and making them profitable to the Church. But to aboliſh or deſtroy them, is juſt ſuch a reformation, as if Almighty God, ſeeing faults in mankinde, to amend them, ſhould ſweepe mankinde, at once, from the face of the Earth, as he did in the time of *Noah*; but promiſed to doe ſo no more. Now if any chooſe rather to be like unto God, in the execution of that judgement, than in his repenting of it; liking no way but at once, to ſieze on all, and to ſweepe it away; let him take heed God ſweepe not him and his poſterity, his Houſe, and Name, and Memory from off the Earth, *That he be no more mentioned among the Sons of Men.* Remembring withall theſe dreadfull Imprecations: on which, who ſo will reade the brieſe, but excellent Paraphraſe, of that learned Knight, Sir *Henry Spelman*, in his Treatiſe, *De non temerandis Eccleſiis*, written to his Uncle, by occaſion of a complaint he made of the unproſperous ſucceſſe he had in building upon a piece of Glebe, belonging to an Impropriation he had in his hands; it would move his Heart, unleſſe it were more hard and ſenceleſſe than the neither Milſtone. Of which nature alſo is the Prophetical curſe of good old *Jacob*, on the ſacrilegious enemies of *Levi*, againſt whom (after he had deſcribed *Levies* Office, *To teach* Jacob *Gods Judge-*

*Pſal.* 83. 12.

*ments, and Iſrael his Law; to put Incenſe before him, and whole burnt Sacrifice on his Altar:* and then put up a Prayer for *Levi*, thus, *Bleſſe, O Lord, his ſubſtance, and accept the worke of his Hands*) he doth thus Prophetically denounce Judgement againſt his Enemies, *Smite through the Loines of them that riſe againſt him, and of them that hate him that they riſe not againe.*

And it is a thing to be thought on, That many ancient Families (as ſome intelligent men have obſerved) who inherited the Lands of their Anceſtors *longa ſerie diducta a Majoribus*; when they took in ſome of the ſpoiles made in Tithes and Glebe, by the Statute of Diſſolution; their poſſeſſions quickly ſpued out of the old poſſeſſors of them as a loathſome thing; the Bread of God proving as the Bread of deceit, gravell in their Teeth; and the Portion of Gods Miniſters becomming like Antimony, or ſome ſuch poyſon; that, dranke into the Stomacke, provokes ſuch a nauceous abhorrence in it, that it never reſts till it hath emptied it ſelfe both of the poyſon that troubles it, and of whatſoever elſe before lay quietly, and inoffencively therein.

I could therefore wiſh, That all our Gentry that would preſerve their Inheritances, without ruine to their poſterity; would beware they bring not any ſpoiles of the Church into their Houſes, leſt they be ſpoyled by them: for they are like the Eagles Feathers, by which the Ægyptians in their Hieroglyphicks ſignifie, *pernitioſa potentia*; for they are ſaid to conſume all Feathers among which

which they be mingled, as *Pierius* relateth of them.

And to preſerve them from this ſin, That they would have a Tablet hang up alwaies in the Dining Roome, where they ordinarily take their repaſt; in which ſhould be drawne an Altar with Fleſh and Fire on it, for Sacrifice, with an Eagle ready to take wing, having in her Talons a piece of Fleſh, with a burning coale at it, and ſomthing beſide it, and higher than the Altar, a tall Tree, with an Eagles Neſt in it, and the Heads of her young ones diſcovered above the Neſt, and the Neſt flaming with a light fire about them, with this Inſcription over the Altar, *Noli me Tangere, ne te & tuos perdam*: For things belonging to the Altar, will certainely prove a ſnare to the devourers of them; and like the Gold of *Tholouſe*, or Seius Horſe, as learned Maſter *Selden* ſaith, in his Review, ever fatall to the unjuſt poſſeſſors of them.

Concerning the increaſe of Preaching Miniſters maintenance by theſe Lands, as ſome would have it: I ſay, it is the ſhame of our Church and Nation, That in all this time, there is not one able Preacher in every Congregation of the Kingdome: but that in many places, the people ſit, as it were, in darkneſſe and in the ſhadow of Death, through want of preaching. And alſo a ſhame and ſin it is, there is no better proviſion for them in many places where they be already: for there ought to be an honourable maintenance for every Preaching Miniſter as a reward of the Goſpel of Chriſt, the

Lord and Poſſeſſor of all the Earth. And enough would be for them in every place; but for the curſed plague of Impropriations, together with the unjuſt and Antichriſtian cuſtomes, preſcriptions, exemptions from Abby Lands, and ſuch like tricks of the Popes Legerdemaine; which, even men, that in things of an indifferent nature, cry out of Rome and Antichriſt, can here be content to treade the ſteps, the idle Monks, and filthy Nunnes, the crawling Vermine of the Pope, did tread before them, without any ſcruple of their conſcience. The Tithes are the moſt proper maintenance of the Miniſtery: and it were fit every Cocke ſhould transfer the Water of its own proper Ciſterne: and to endeavour ſome increaſe of Preaching Miniſters maintenance in every poore Vicaridge of the Kingdome: that way were to doe it the right and proper way. But while men talke of maintenance for able Miniſters, and think not of allowing any thing, to that purpoſe, out of the Tithes that have bin unjuſtly taken from them heretofore, and are yet as unjuſtly and unconſionably detained from them, in hands improper for them; but thinke to mend them out of other Lands of the Clergie; who will thinke this talke the talke of Men truely Religious, and not rather an imitation of the Phariſees Hypocrites, *That lay heavie burthens on other Mens ſhoulders, which they will not put forth one of their own fingers to touch*, Mat. 23. 4.

When *Araunah* offered *David* his Threſhing-Foore to build an Altar on, and diverſe other things munificently for the Sacrifice; *David* would not receive

receive it of gift, but would buy it, and pay for it: ſaying, *God forbid I ſhould offer Sacrifice to God of that that coſts me nought*, 2 Sam. 24. 24. And ſhall we thinke we have acquitted our ſelves well in Reformation, by taking away the Lands and Glebe and Tithe given formerly by others, or by giving part of thoſe Lands to the maintenance of painefull Miniſters that were well enough content with the Tithes and Glebe they had before, if we could have let them alone, and not have gone on in the deformity the Pope had brought upon them; but beene content to have taken them away from the Abbies, in the Diſſolution, and have reſtored them to every Paſtour and Vicar, which was our dutie; and the defect whereof, will continue a Sin upon our Nation, while the Impropriations continue, which yet I doe not ſee any deſires of amendment in: For, though we talke of nothing more then Reformation; yet we thinke of nothing leſſe than effecting any part thereof by any coſt of our owne, but of robbing *Peter* to pay *Paul*, and inſtead of making any reſtitution of that violently taken away before, we bethink us of ſeizing into our hands the poſſeſſions left behinde, that hitherto have ſcaped our fingers, which other before us, have bequeathed to the Service of God, without any burthen of one penny to be laid on our ſhoulders. A practice, doubtleſſe, diſcovering no true and hearty good will to the Preachers of the Goſpel; but an evill eye at the proſperity of the Clergy: which ſome expreſſe, when they ſay, *If their Revenue were leſſe, they would be better, and doe*

*more*

*Deut.*33. 10.11. *more Service to Chriſt and his Church:* Whereas, I know not, why there ſhould be ſuppoſed an inconſiſtence of Grace, and a deſire to glorifie God with riches, more in a rich Clergie Man, than in a rich Layman: and Times, and Hiſtories, and experience afford us examples of rich Miniſters, as painefull as any that be poorer; and of as idle and wicked, and proud poore, as be any of the rich, and of as ungodly rich men of all other conditions, and as unprofitable, as griping Uſurers, as vile Oppreſſors, as cruell and unjuſt Lords to their Copyholders and Tenents, as ordinary violaters of Parliamentary Lawes, as well as of Divine Lawes, as any rich Clergy Man that was ever in the Church. Certainely ſirs, if a Man have Riches, hee may doe that good hee cannot in poverty, and goe the more cheerefully through his calling, if God ſanctifie his Riches by his Grace; without which, it is not poverty that makes a Man the better. The truth is, both Riches and Poverty are Rocks on which many ſplit, both Miniſters and People: and *Agars* Prayer is beſt, *To be fed with food convenient.* And if, letting that alone, to the Clergie that be Rich, that God hath given them, Men would take care, that poore Miniſters, might be taken off from the diſtractions of Poverty, by their coſt, that ought to be at the coſt; all the preaching Miniſters in the Kingdome would thanke God, and thinke they had lived to ſee that happy day, which many have deſired to ſee, but never ſaw; and which, I feare, mine eyes ſhall never ſee, while they enjoy the light of the Sunne.

It

It would therefore be a good worke of us, to pray God our Parliament would bend themselves this way; a way that would be much for the honour of that great assembly, for the safety of the King and State, the Land and Nation, and the preserving it from the fearefull Judgements, of that God, that hath threatned a curse on a whole Nation, for this sin of Sacriledge; He being a God that professeth to hate Robbery for burnt Offering; and to let that alone, that yet the Church enjoyes; and to thinke of some way for the reduction of Tithes, the proper maintenance of the Pastorall Ministry againe to the Church, for their support and encouragement, that labour in Preaching.

First, beginning with the Bishops and Cathedral Impropriations, and restoring the Tithe to every Pastor where it is impropriate, together with such Glebe, as belongs to every impropriate Church respectively; considering, That these are not part of the Lands given them by pious Men, but a continuation of the Sacriledge, and violent Ablations of the Pope; whose sin is but maintained alive to this day, in the Impropriations, what Statute Law soever have succeeded, to confirme the retention of these sacred spoiles; *Mutavimus fures non furtum.*

Secondly, and for themselves. First, either restoring them freely againe, as some pious and conscienicous men have done, and as they may doe, by an Act, with greater Justice, than they can take one foot of ground from the Church; because Church

Lands are the gift of others, given lawfully, of that that was in their power to give onely, and with which no Man may meddle, now it is given more than before, when they were alive and poſſeſſed it; but the Tithes have been violently taken away, by their own Act, and are acknowledged (both by the invented Law-terme of Appropriation, and by the common name, more properly given them in ordinary ſpeaking, *viz.* Impropriations) to be improperly handled or uſurped.

Secondly, or elſe by ſetting on foot the Teoffees for Impropriations (one of the beſt workes that hath been undertaken, in this laſt age of the world) that they, in time, may buy them in if (at leaſt) any man will now give mony to that worke, which may be doubted, if the Lands remaining ſhould be alienated; for how can they expect the good they aime at ſhall continue, and the Tithes not be taken away againe, after they have bought them with their own mony, and returned them to the Miniſtery a ſecond time, if they ſhall ſee ſo little regard had to things already beſtowed on them, at the coſt of others; and ſo ſmall conſideration had of Chriſts Miniſters, and ſuch a low account made of them, as men *de fæce plebis*, not worthy, peradventure, to be compared with the groomes or horſekeepers of great Perſonages; but rather to be likened to the dung of their ſtables, which the Groomes (who are moſt *ad hæc idonei*) were wont to ſweepe away from the face of the earth, and caſte it to the Dunghill, the filthe of the World and the ofcouring of al things,

as

as the Apoſtles were accounted by Pagans, when they lived amongſt them, a people unworthy of any eſteeme, or thought, both baſe of birth and breeding, not onely *humi-ſerpent*, but like *Job* his abjects, the ſons of villaines and bondmen, more vile than the Earth they crawle upon, fit for nothing, but to bee expoſed to the ſpoile and rapine of catch and ſnatch, worthy only to be bought, ſould, undone, and beggerd, given away at the pleaſure of men, as men unworthy of that common Juſtice, that all other Subjects enjoy: even the very Sacrilegers themſelves, in their Impropriations; which many men doe thinke, though erroniouſly, can with no Juſtice be taken from them. Yet t'were good to ſet up theſe Feoffers: if, peradventure, God may move the Hearts of men to give to the worke, and leave the ſucceſſe to God; that ſo, in time, by Gods bleſſing, the Impropriations may be bought in: and in the meane time, till they can be bought in, the Feoffees may advance, as they did ſometimes, in a juſt and godly way, the honour of the Goſpel, by ſending painefull and godly Miniſters into many great Congregations, ſtarved before, by reaſon of the Impropriations; which, without queſtion, are one of the unjuſteſt and abſurdeſt things, and one of the greateſt ſinnes of the Land, at this day: I except not Non-reſidency, though it be one of the great banes of the Church, and rubb in the way of the cleere and free paſſage of the Goſpel, by the preaching of it: which it might have gotten into, before this time, ſince the riſe of it in this Nation, had ſuch godly care been

taken for it, as ought to have been taken that way. And if the furtherance of this worke, concerning the reduction of Impropriations be approved; two things would bee thought on, very availeable to advance it.

One is, the removing that great rub in the way, to many, that are willing, freely to reſtore Impropriations, that is, the Licence of Allienation, that they may not be put to great charge, in purchaſing Licences to reſtore the Tithes to the Church; and alſo to facilitate the Feoffees, in their buying in what they buy; that the money entruſted with them, may goe the further, in accompliſhing their intention that give this way.

The other thing is, that a certaine rate may be ſet on the purchaſe of Impropriations, not to be exceeded, and that it may not be Lawfull, for any man, upon the tender of that value, to refuſe to part with his Impropriation: without which proviſion, covetous men, when they ſee the worke begin to thrive, will take advantage, to inhance the value of their Impropriations, or on other reſpects, refuſe to part with them, in places that are moſt Populous, and where there may be the greateſt good done, by a Preaching Miniſtry; and ſo, either prevent the maine intention of our Parliament; which is, To ſettle a Preaching Miniſtery, and to advance the knowledge of *Chriſt Jeſus*, or at leaſt, retard the worke, and make it move forward more ſlowly than is convenient.

God grant the Parliament the aſſiſtance of his Grace

Grace and Bleſſing, to atchieve this great worke, in an holy and juſt way. But for the things that yet remaine to the Clergie, God grant them wiſedome, to ſee the Injuſtice and Impiety of the Peoples deſires this way; who are, for the moſt part, led by wicked Paſſions and diſtemper, rather than by reaſon and Religion; eſpecially, at this time, wherein the *Brownists* much increaſe, and aboundance of People looke that way, and, with all their might, cry downe the Maintenance of Learning; deſiring an Anabaptiſticall Liberty, to doe every man what he liſts: which Liberty will not be obteyned, till the Clergie be brought to live on Almes: which is the thing they ayme at, and call it, a Maintenance ordeined by Chriſt. But I hope, the wiſedome of our Sages, being of a ſublime and Noble ſtraine, will be inabled to diſcerne that Inſcription, that is written on all things conſecrated and devoted to God; (which, after devoting, he accounts his Portion, and Sacred to himſelfe) *Noli me Tangere, ne te pardam*; that they may feare, and Learne to doe no more preſumptiouſly in this kinde, as ſome have done, that have gone before them: who have given their accout beforenow, to that Iudge, to whom, they alſo ſhall give account, in due ſeaſon.

FINIS.

## Errata.

Pag.6.lin.28. for to that man. Now it is. reade to that man now it is. p.7.l. 1. for to humane uſage. That it is, r. to humane uſage that that is.p.11.l.9. for Tables, r. Fables.p.17.l.1.for diſeaſe,r.deceaſe.p.20.l.25.for diſpleaſure r.diſpoſure.p.22.l.20.for Cannons,r.Canons. p.23.l.5. for ſtrong.r.wrong.l.23.for time.r.fine.l.24.for leſſe. r. leaſer. p.24.l.5.for tenents r.tenants.p.25.l.9. for honorable ſinleſſe,r.honorable and ſinleſſe.p.26.l.16.for poſſible,r.poſſibly.p.29.l.22. for elected them for, r. elected them. For. l.24.for by gaping r.lye gaping. p.31.l.2.for to Apprentices r to be Apprentices.l.30. for Jacob r.Moſes. p.32.l.15. for ſpued out of the old poſſeſſors,r.ſpued out the old poſſeſſors. p.34.l.5. for from Abby lands, r. Abby lands.p.36. l.22. for Agars,r.Agurs.



# GODS GOOD SERVANT, AND THE KINGS Good Subject.

A Sermon preached at *Andover*, at a Visitation.

*May* 17. 1639.

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# GOD'S

# KINGS

## *The Authors Friend to the Reader.*

IF thou ſhalt deny God to bee unſpeakably good, and inconceivably gracious, it is great pitie any part of the Chriſtian World harbors thee; Or if thou ſhalt not acknowledge really, that our moſt ſacred Sovereigne is as good a Prince as ever exerciſed Regall Authority in this Kingdome, thy owne conſcience may juſtly ſpeak thee guilty of a foule heart; and in thy forehead imprint the character of baſe Ingratitude; and in deſpight of thy corrupt ſoule enforme thee, That our Records cannot parallel his many virtues, and excelling Favours heaped abundantly on his Subjects.

If thou hadſt a perfect knowledge of the Author, thou wouldſt judge him worthy (as moſt men of his Coat) the attribute of a good man; If thy judgment be good it cannot receive diſparagement by juſtifying this to bee a very honeſt and good Sermon; Now if thou perform thy duty to God,

and the King, with a good minde; in a holy obſervancē of the good Rule expreſt in the text, all wil be good, in good earneſt. By this, thou ſhalt be ſure to have two very good Friends; God, and his Majeſty; with an addition of the good wiſhes of thy Friend and Servant,

*T. H.*

1 Pet. 2.17.

*Feare God, and honour the King.*

THe feare of God is the best introduction to all our actions, and a fit introduction to the Kings honour; that man hath not the true feare of God in him, that does not shew that hee feares God by honouring the King. In these two sentences are contained the ten Commandements, so that I may call them the two Tables of the Law. *Feare God*, that comprehends all the duties of the foure first precepts, who, how, when wee must worship as God: *Honour the King*, that comprehends the duties of the six last precepts, who and how we must honour as our parents. To feare God is the fruit of Gods Spirit, a true token of the grace of God in us, To honour the King, is a fruit and token of the spirit and grace of God in us.

In the text there be two persons, God and the King, or rather two Kings, God the King of heaven and earth, and man a King on earth, and the text tels you how you must behave your selves to them, how you must serve and obey both. Feare God the King of Heaven: Honour man a King (your King *Charles*) on earth. *Feare to whom feare belongs*, to God, *and honour to whom honour belongs*, the King. It is the precept of S. *Paul*, Ro. 13.7. nay, both duties belong both to God and the

the King. No man will doubt but that God muſt be honoured and feared, and none muſt doubt but that the King muſt be feared and honoured too: for *Solomon* ſays, *My ſonne, feare God and the King*; and Saint *Peter* tels you here, that you muſt honour the King; but with a difference; Firſt feare and honour God, and then feare and honour the King: but not with the ſame feare and honour as to God. Feare and honour religious to God: Feare and honour Civill to the King, as hereafter I ſhall ſhew.

I hope it is the feare of God hath brought you all hither, and I beſeech God that his feare may continne and dwell in your hearts, where I leave that, and crave your attentions and patience to heare mee ſpeake of the latter part, a fitting text for theſe times wee live in, and fitting for this place and occaſion in and for which wee are met, *Honour the King*. The words are a very Scripture, but *multarum rerum gravida*, much matter in a few words; here are but two words, *Honour*, and *King*; and I may of them (as *Marcellinus* ſaid of *Thucydides*) πλείονος λέξεως πράγματα, they are more ſentences then words; a leſſon you may have, at leaſt, from each word, and with Gods aſsiſting grace, and your patience I purpoſe to ſpeake plainly of theſe two plain particulars, *Quare*, *Quomodo*, Why the King muſt be honoured, and how the King muſt be honoured; And firſt *quare* why wee muſt honour the King; and this for three principall reaſons.

1 Firſt *quare*, becauſe God makes Kings on earth to have honour above all men, that hee himſelf might have honour above all Kings; we muſt honour our temporall King, for God our eternall Kings ſake, and ſurely he that refuſes to give honour to the temporall King on earth muſt never expect to receive honour and glory from the

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everlasting King in Heaven. For this end God hath christened them, and given them his owne name, *Ego dixi*, I said yee are gods; and for this end hath God given them a greater then an ordinary share of his majesty and power then to others; As for majesty there is some small sparks of Gods majesty in all men, as all men have (*Scintilla quædam Deitatis*) some sparks of Gods image in them, and therefore but a little before my Text, our Apostle bids us honour all men, I must honour you, and you must honour me; but Kings have a far greater portion of Gods majesty in them, in this they excell common men, as *Saul* did all the people in height by the head and shoulders, that so men might give them more then common honor, for that more then cõmon majesty of God in them. As for power, that one man (such as our King) should rule Millions, restrain, constrain, correct, and command them, and they yield and obey: how could this be, but that God hath imprinted a greater character of Divinity in them, and as he hath clothed them with a greater majesty, so he hath strengthened them with greater power to aw and bind all men to honour them for the great power of God in them. Hence some have called Kings *Dei Vicarii*, Gods Vice-gerents, *Hominem Deo secundum*, (so *Tertullian* called the King) a man but next to God, and therefore next to God to be honoured: The Poets called them (*chara deum soboles*) the of-springs of the gods, because they found in them a more Noble & uncommon nature: It was as common with *Homer* to depaint a King with a god at his elbow, as a common souldier with a sword in his hand: I wonder not that Princes and Nobles doe excell the vulgar in gifts of nature and minde, as well as in their Thrones and Dominions, because their hearts and their Crownes are both from God: those to whom God

God gives ſpeciall honours, and calls to high places, hee gives ſpecial tranſcending endowments, for which I muſt and doe, and ſo ſhould you honour them. Kings are not only made by the ſuffrages of the people, nor come they primarily from the loynes of Anceſtors, nor from the conqueſts of Swords, No they come from Heaven, they are made Kings by God, who tels you as much himſelfe, (*Prov.*8.15.) *By mee Kings reigne*: and the Apoſtle tels you that the powers that are, that is Kings, they are of God (*Rom.*13.2.) and to deny them honour is to reſiſt Gods Ordinance.

2 A ſecond *quare*, or why they muſt be honoured, I borrow from Saint *Paul* (*Rom.*13.5.) who ſerves all men with two ſeverall Writts out of two ſeverall Courts, to binde them to honour the King: the firſt is out of the Kings Bench, you muſt needs be ſubject (that is, honour the King) for wrath ſake, the other is out of the Chancery or Court of Equity, you muſt honour him for conſcience ſake. The firſt is *Forum externum*, the Court of Common Pleas, which containes all outward arguments for the Kings honour, which are ſumm'd up in two, *A præmio*, firſt from the reward, (hee is Gods Miniſter for thy wealth if thou honoureſt him, *A pœna*, Secondly, for puniſhment ſake, hee is Gods Miniſter, and hath power given him of God to execute vengeance on thee, if thou doſt not honour him. Wrath and the ſword in the heart and hands of Kings are two things that keep baſe and unruly affections and perſons within compaſſe: and although hee that honours the King only for wrath ſake, does not rightly honour him as God requires, *Non enim bene agit, qui non ex voluntate agit*, for there is no duty which God or man commands to bee done, is righly done, if it be not done voluntarily and freely

freely; and out of a conſcience; yet the honouring of the King being a duty commanded by God in the fifth precept, and a politique vertue tending to good, and always of great conſequence in Church and State (as I ſhal ſhew in the next reaſon) its good to honour the King even for wrath, for feares ſake: The other is *forum interius*, an inward Court kept in every mans owne conſcience, where God the King of Kings, and the Iudge of all the world, ſits as Iudge, and (either by the principles of reaſon, or by the lawes of the bleſſed Spirit) judges all our thoughts, words, workes; by this every one ſhall be tryed how he hath truly feared God by being faithfull ſervants to him, and whether they have been loyall and faithfull ſubjects to the King by honouring him.

3. A third *quare*, why we muſt honour the King; becauſe the King is made a King, and ſet over us by God, not for his owne honour and good, but for the peoples, for our good. The ſoveraigne and boundleſſe bounty of God was ſuch, that he would not keepe all in his owne hands, but hath vouchſafed to take unto himſelfe ſecundary meanes in the gubernation and ordering of mankind, namely Kings and Princes, unto whom God hath given a part of his right, (with reverence bee it ſpoken) that ſo the King on earth might be *homini Deus*, a God to governe, a God to convey bleſſings to their ſubjects. God hath divers bleſſings to convey, and divers bleſsings to preſerve to man-kind; and to the conveyance of which, and preſerving of which, he takes divers perſons to himſelfe, but eſpecially Kings: that ſo as we feare and bleſſe God for them, ſo next under God wee ought to honour the King for them.

Bleſſed be God we all of us this day enjoy a threefold bleſsing (and God grant that we may long enjoy them)

a naturall blessing, a civill blessing, a spirituall blessing, primarily we receive them from God, and God preserves them to us, and us to them, therefore [ *maxime* ] let us chiefly and especially feare God, and be thankfull to him for them, yet ( *Proxime* ) next to God, wee are beholding to the King that we doe enjoy them, therefore next to God, let's honour the King for them.

1. First our naturall blessing, is the blessing of our lives, and being in the world, the King is the defender and keeper of them, God hath set him over us ( and hee doth ) to watch, to study, to plot, whiles we labour, and sport, and eat, and drinke, and sleepe, to preserve our lives from the merciles hands of bloudy *Cains*, who watch and study, and plot to make a prey of our lives.

2. Secondly, our civill blessings are our lands, our liberties, and our possessions, next under God he maintains these to us by his wisdome and prudence, enacting and establishing such good lawes both for the Church and Common-wealth, whereby we may comfortably, and firmely, and quietly enjoy what is our owne, and honestly without effusion of blood regaine what is unjustly wrung from us, or detained from us; without whose care in this, robbery would prove a customary law, neither should we get or keepe any thing, but like bloody Ruffians by our swords, or like quarrelling dogs by the teeth.

3. Thirdly our spirituall good, as he is next under God, a defender of the true Catholike and Apostolike faith, bringing many men by force to the obedience of Gods Commandements, and binding them from the breach of Gods lawes; In this his care is to looke to our eyes, and to our hands; To our eyes ( I meane our understanding ) taking all the care he can for the means of knowledge, that so we that are his people may not sin blindly

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and ignorantly, and for want of instruction and direction in our duties to God and man, we should go blindfold to hell; To our hands too (that is our lives and conversations) that his people sin not wilfully with an high hand, without check or controle, without due correction and just punishment: But if their eyes will not see, but runne astray, and that their hands will worke unlawfully and deceitfully, yet his care is that they shall not offend in these any way, and have nothing done to them for it, *non enim frustra* (13. *Rom.* 4.) without whose great and pious care in this, our preaching would be more despised; the holy Sacraments would be more vilipended; Common-prayers in our excelling Church Liturgie, like the bond-woman and her child, should be cast out of the Church; these seats in the Church would be more empty (though God knowes they are alwayes too empty) Gods Sabbath his holy day would not be distinguished from common dayes; mens lives would be more sinfull; Gods service would be resigned to Sathan; the wicked (like fullen children) would not forsake their play for their meat and drinke, we should not safely meet and converse together, had we not a gracious King over us to represse our mutuall violences. I am verely perswaded that were it possible for us to have some converse with some of the blessed Saints in heaven, they would tell us that they had never knowne God, nor done Gods will on earth had it not beene for the King; Compulsion and not devotion oft times brings many a man to Gods house, where God layes hold on them, and converts them first, and then crownes them. Nay, should we but aske many men on earth this question, and answer truly, they would confesse that they should never be so good as they are, but farre worse, were it not for the lawes of the King. For

our naturall good, our civill good, our ſpirituall good, let us Honour the King.

Now theſe three ſeverall bleſsings which uphold State, Church, Kingdome, have their foundation and preſervation upon three things, which unleſſe they be preſerved and maintained, there muſt needs follow a ruine of our naturall bleſsings, Civill bleſsings, ſpirituall bleſsings, a ruine of Church, of State, of the Kingdome, and they are, Order, Peace, Religion; For which next under God, we are beholding to the King for them, and for them lets honour the King.

1. Firſt, we have a bleſsing (which too many ſcarce eſteeme of as a bleſsing) of order, I meane good Lawes, and wholſome Diſcipline, and laudable Ceremonies in the Church and Common-wealth, without which our naturall goods, our lives they would be worſe then beaſts. Order it is the bond of the Church and State, and as one calls it the life-breath which ſo many creatures draw, without which nothing can have either a being or a well being. It is in God himſelfe, he is the God of Order, and it was that which God aimed at in all things; by this hee made the world, by it he governes it, by it it ſtands and flouriſhes. In the hoaſt of heaven God ſet an order, without which they could not be an Armie. When this that we now call the world wanted Order, it was ἀκόσμος, a vaſt and a confuſed rude chaos (*Rudis indigeſtaq; moles*) but when it was bleſt with order, then it was chriſtned κόσμος (which ſignifies beautifull.)

In the compoſition of mans body there is placed order, they are Luxat and palſey members (and danger the ruine of the body) which move not by the direction of the head. In every familie there is or ſhould be order, the Husband to dire&t the Wife, the Parent to rule the Child,

the Maſter to governe the ſervant. There is order among irrationall creatures, Bees have their King and their lawes, Cranes have their leader which keepe their night watches in diſpoſed order. Among beaſts there is order, all the Drove follow the principall beaſt in the Heard, Sheepe are not led by every Ram, but by their owne delected guide, or that which beares the Bell; thus long all goes well and ſafely among all creatures in all places: Now doe but change this εὐταξία, (order) into an ἀταξία, (diſorder) and preſent confuſion muſt follow.

The time was when Gods *Iſrael* began, and was faire onward to be no more an *Iſrael* but a *Babel*, and all for want of a King to make them good Lawes, and keep them in order. At that time (ſayes the Spirit of truth) there was no King in *Iſrael* (*Iudg.*17.6.) and becauſe there was no King, there was no order neither, every man did that which was right in his owne eyes, and now marke what followes; Every private *Micha* will make him an Image and worſhip it, and erect a houſe of Gods beſides Gods houſe (18. chapt.) Next Burglary and rifling of houſes, robbing and ſpoyling of whole Cities, cutting of throats, and raviſhing of women to death; this they of *Gibeah* did (19. chapt.) and maintained it too: How came all this to paſſe? you may reade the reaſon in all three chapters, at that time there was no King, no order, every man out of order, every man did that which was good in his owne eyes. For every man to doe any thing, is the next doore to confuſion, nay confuſion it ſelfe, when all is out of order in Church and Common-wealth.

And leſt I goe out of order, and too much tranſgreſſe my ordered time, I end this, thus in a word or two, κάλλιστον, καὶ ἰσχυρότατον, Order is a thing excelling all things for uſe and grace (*Xenoph.*) it's Natures beauty, Arts ornament;

*Ordinatum omne pulchrum* (*Aug. de vera relig. cap. 41.*) its the worlds harmony; βίος ψυχὴ, the life and ſoule of all common life, which where it is, there is proſperity (ſayes *Ambroſe*) which where it is not, I may truly ſay there is πᾶν φαῦλον πρᾶγμα, every evill worke, and ſhortly after muſt follow confuſion of all; *Vbi nullus ordo ibi ſempiternus horror*, ſayes *Job* (10. *chap. ult.*) In that place where is everlaſting horrour, is no order, that's hell, of which every *Babel*, every diſordered City or Towne, is the Suburbs, every factious diſorderly perſon is a ſubject.

Its our happineſſe above many people in the world, (and bleſſed be the God of order for it) that wee are not ſhuffled into a popular government, nor cut out into diviſions by a Head-ſtrong headleſſe *Ariſtocraſie*; We have not one King at *Hebron*, another at *Gibeon*, another at *Judah*, another at *Dan*: We have but one King (whom God bleſſe) and with him a union of Kingdomes, agreeing together with him in a unitie of true Religion. And oh that all wee who are his ſubjects would agree together with him to feare God, and to honour our King in agreeing with him in unitie of wholſome order, and comely Diſcipline, which is *Cuſtos ſpei, Retinaculum fidei, dux itineris magiſtra virtutis, faciens in Chriſto manere, & jugiter Deo vivere, & ad cœleſtia præmia pervenire*; as *Cyprian* excellently (*lib. de diſcip. & habit. virg.*) Lets honour the King for Order.

2. Secondly let's honour the King for peace ſake; Peace its the foundation or maine pillar of our civill good, and naturall good too, and that we enjoy peace within our Land next under God wee are beholding to the King; without whoſe care and ſtudy and counſell at home, and his painfull and weary travaile abroad, either open wars abroad, or civill wars at home, would robbe and ſpoyle

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us of our life and goods and fortunes; whiles *Judah* was hot against *Israel*, and *Israel* hot against *Judah*, the King of *Syria* smote them both; in our ordinary language we call this Peace the Kings peace, keepe the Kings peace is the phrase of Officers to quarrelling Ruffians.

What the blessing of peace is alas wee doe not truly know, and God grant we may never know it by the want of it; peace hath a long time embraced us in her arms (and still give peace in our times O Lord) the terrors of the Sword have not beene upon us these many yeares, as it hath beene long time upon our neighbours beyond the Seas; we build, we plant, we sow, we reape, we labour, we sport, we sing, we dance, we lie downe, we rise up, we live, we dye, and all in peace; How much are wee above all Nations of the earth, bound to blesse and feare God for this, and next to God, to honour the King, for his carefull and now painfull industry to preserve it to us? Certainly if we lose this blessing of peace, it is because in these our dayes we doe not know the things which belong to our peace; If we lose our peace (as God knowes we have too much cause to feare it) I am sure the maine and principall cause of it (next to our sinnes in not fearing God) is our want of due honouring the King.

3. Thirdly, let's honour the King for Gods sake, that is for Religion sake; The King (next under God) is the defender of the true faith which wee professe, and the maintainer of our true and undefiled Religion which wee embrace, the prop and stay of our spirituall goods, our soules; Religion it is *optimum regni munimentum*, the best, the strongest fortresse of our Kingdome, God himselfe is known to be within her walls, to defend her and all hers. Concerning which I may say (with a little alteration of a word or two) as *Sampson* said of his haire, *tolle hanc*, &c.

&c. take this away, loſe wee true Religion, that that depart from us, *Ichabod* then may be the name of *England*, the glory of our Kingdome is departed, God is gone from us, and we ſhall be as poore, wretched, and miſerable a Nation as any is under heaven; and are wee not bound to honour the King, who ſtudies, and labours to defend and preſerve that among us, which keepes God among us?

I end the *Quare* thus; that the lamp of our lives be not ſnuffed out by violence, that the riches which wee have painfully and honeſtly gotten may be preſerved to poſterity, that we may every one of us ſit ſtill under the ſhadow of our owne vines in this Sunſhine of peace, and teach our children the feare of the Lord, that our pious devotions be not moleſted with uproares, nor men called from their Callings by rebellious mutinies, that our temporall eſtates may he preſerved in liberty, our ſpirituall eſtates improved in pietie, Let vs feare and bleſſe God, and bleſſe God for our King, and honour the King, who like *David* with his Harpe leades the dance to Heaven, and like *Auguſtus* leaves ſweet Springs whereſoever hee goes; that's the firſt part, *Quare*, why wee mmſt honour the King

2. The next part is the chiefeſt: *Quomodo*, how, or what honour we muſt give the King. I told you in the beginning of a twofold honour, and I promiſed to ſpeake of it againe; Firſt, a religious honour, which belongs to God only; Secondly, a civill honour, which belongs to Man, meaner perſons then Kings may challenge it, parents may, Miniſters may, Maſters may, Aged perſons may, therfore ſayes our Apoſtle Honour all men: and if theſe and all men may, then Kings: all theſe are fathers, fathers of our bodyes, fathers of our Soules, fathers of our Families, fa-

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thers of our Country and Kingdome: and what sayes God in the 5. Commandement? Honour thy Father.

Now the honour due to Kings is fourefold; *Reverentiam personæ*, Reverence to his person: *Legibus obedientiam*, obedience to his lawes, civill or Ecclesiasticall: *Tributum præsidio*, Tribute for his maintenance: *preces vitæ*, prayers for his life and prosperity.

1. First, reverence to his Person, I meane not such a reverence as to God, like *Herods* flatterers and their successors the Popes sycophants: I am speaking of civill honour, and I meane a civill reverence, enough to shew that we advance him above all men else three wayes; First *corpore*, with the body, to bow and kneele to him, as *Abimaaz* did to *David*, and as *David* did to *Saul*. Secondly, *ore*, with the mouth, to speake reverently of him, and to him, at all times, in all places, and upon all occasions; Thou shalt not speake evill of the Ruler of the people. Some there have beene (and I feare all of them are not dead) who have envied and denied them their ordinary and due termes of Regalitie, such as Grace, Highnesse, Majesty, called (by a disloyall Scot) Court Solecismes and Barbarismes. Thirdly, *mente* too, with the mind, or else all is not right: *Sentire sublimiter*, to have an high esteeme of their Princes state, as *solo Deo minores*, esteeming none above them but God above; *Timore*, with a fearing of the King (as *Solomon* counsels, 24. *Prov.* 21.) My sonne feare the Lord and the King, he that does not feare the King, the King hath cause to feare him: *Fidelitate*, a faithfull heart must bee added towards his persons safety; Such whereby wee are true and constant in all bonds of duty to him, and jealous of all injuries or treasons that may be intended and plotted against him.

Such as *Issai* bare to *David* (2 *Sam.* 15. 21.) As the Lord liveth, and as the Lord my King liveth, in what place my

Lord the King ſhall be, whether in life or death, there will thy ſervant be; Kings in this bind the heart, I meane the oath of Supremacie tyes the conſcience to be faithfull to him; Subjects unfaithfull at the heart there may bee, and they may be without ſuſpition to their Prince, notwithſtanding ſuch men they are accounted no better then Rebels in the Court of heaven: thats the firſt honour, reverence to their perſons.

2. Secondly, honour the King by being obedient to his lawes, this is reall honour; Reall holineſſe is the beſt note of a true ſervant of God, to doe Gods lawes, and reall honour is the beſt note of a true ſubject of the King, to doe what he commands; The very name of ſubject implies obedience, therfore the Apoſtle (*Tit.*3.*cha.*1.) couples them together, & our Apoſtle couples obedience to God, with obedience to the King: we call our Kings Liege Soveraignes or Lords, and what is Allegiance but obedience? The law that's *mutus magiſtratus*, a ſilent King; the King is *lex animatus*, a living and ſpeaking Law; if you diſobey the former, you diſhonor the latter. They that break the bond of obedience with the King and his laws, break the bond of obedience with God and his lawes, They that wil ſay with the ſons of *Belial*, who is *Saul* that wee ſhould obey him? will queſtion alſo with the Atheiſt, Who is the Almighty that we ſhould ſerve him.

3. Thirdly, honour the King, by giving the King his Tribute: a queaſie theame, yet moſt neceſſary to bee preſt in theſe dayes; By tribute, I meane peaceable impoſt, juſt taxes, free ſeizes, either for the ſuſtaining of the ſtate of the King, or for the ſupporting of the publike charges of the Kingdome, Chriſt commands it (22.*Mat.*21.) *Give unto Cæſar the things that are Cæſars*, and St. *Paul* expounds the words by way of urging that command (13.*Rom.*6.) *For this cauſe pay tribute*, (φόρους τελεῖτε) which ſignifies not to give

give it as a free gift, but to render and pay, which implies a due debt: tribute is a due honour and debt which we owe to the King, so due that Christ himselfe whiles hee was a man on earth, and a subject of the Emperour, would by no meanes omit to pay it; for it is observed, that hee did no miracle about money but only one, and that was to get money to pay *Cæsar* his tribute, rather then *Cæsar* shall want it, he will worke a miracle for it, a fish shall helpe him to a Subsidie for *Cæsar*. Moneys ar the sinewes of the Common-wealth (sayes *Vlpian*) they are the sinewes of wars (sayes *Appian*) the sinewes of wars are the sinewes of mens armes (Sayes *Machavel*) but the sinewes of mens armes are moneys. I end this, hee that faines himselfe so poore as to avoid a Subsidie when the King calls for it, is worthy to be made as poore as his subsidie.

4. Fourthly, honour the King by praying for him, let prayers and supplications be made for all men, but especially for the King. Where the heaviest burden is layd, there most hands are required; *Aaron* and *Hur* must hold up *Moses* hand if he would prosper. *Miser atq; infœlix etiam & rex, nec quemquam facit Diadema beatum*, said the Poet, it's not a Diadem and a Kingdome that makes a man happy; a great burden lies upon a King, so heavy, that *Tyganes* an Emperour was wont to say, that if the poorest man living did but know the weight, and cares and troubles that belongs to a Crowne, he would not take it up though he saw it lye in the dirt, and therefore we had need to set to our helping hands to pray for the King.

And let all those have the brand and meed of Rebels, that will not joyne with me in heart and voyce, saying, God save the King, God save him corporally in his body from sickneſse, from lameneſſe, and from death, God save him politically in his Realme from sedition and treason,

God ſave him ſpiritually in his ſoule from ſin and from hell: God bleſſe King *Charles* corporally, that hee may live long and peaceably: God bleſſe him politically, that he may rule well and wiſely: God bleſſe him ſpiritually, that he may live graciouſly here, and glorioufly hereafter.

I know time and your wearied patience calls for a concluſion; I ſhall make bold to borrow a little more time for a little application, and then I will have done. The text bids away with thoſe diſcontented ſpirits that grudge the King this juſt and due civill honour of reverence, obedience, tribute, and prayer, eſpecially the atributes of Supremacy and allegiance, and fly off in a rage like their couzens of *Samaria* with a what portion have we in *David*. Too many there be who thinke themſelves more fit to rule then to obey, and are therefore ſtill taxing and cenſuring the actions of Kings, whoſe hearts are ſo deepe and unſearchable, by reaſon the multiplicity of affaires, and the varietie of wayes wherein they are forced to walke, both for the promotion of Gods glory, of Religion, and the weale of their Kingdomes & ſubjects, that often-times they ſeeme to goe awry, and to erre in their ſit commands to thoſe who are not acquainted with the Councels and language of ſtate.

Conſcience is the pretence of ſome for diſobeying the King in ſomethings: Kings are not bound to ſatisfie every curious head that pretend conſcience, nor to anſwer every delinquent with arguments, if ſo, their worke would be infinite. I have not now time to anſwer the caſes of conſcience which may be propounded, only I will propound to them this generall truth, that as the law of God muſt guide our conſciences and lives in matters of faith, ſo the poſitive lawes of the Kingdome muſt bee the high-way wherein every man muſt walke, in an active obedience to

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the lawes of the King, agreeing with, or not repugnant to the law of God, and in a paſſive obedience to any that are repugnant.

I am tender of every mans conſcience, neither would I by any meanes, by my good wil prejudice any mans: I know that Kings are but men (*& humanum eſt errare*) and they may ſometimes ſwerve from the ſtrict obſervance of religion in its owne integrity in matter of diſcipline. In that remiſneſſe of theirs, I will tell you what every mans dutie is; The Miniſters duty is to incite men to true devotion and piety: to explaine the true ſence of Scriptures ſo far as God enables them, & withall love, humility, reverence and diſcretion acquaint both Prince and Subject with the will of God in commanding and obeying: Earthly Kings muſt walke by a rule, as well as they whom they are to rule, which if they tranſgreſſe, they ſhall as ſurely be accomptable to God for it, as they are accomptable to none but to him that ordained them.

The peoples duty now is, ſurely, to put on (*Scutum patientiæ non gladium vindictæ*) A buckler of patience, not a ſword to ſtrike a blow, for Kings to be forcibly oppoſed and oppugned by Armes of their Subjects is a ſuperlative ſinne, μεγιστον ἀδικημα, the greateſt crime amongſt the *Romans* was, (as a Greek hiſtorian tels me) the touching of Gods anointed; God forbid, ſaies *David*, that I ſhould lay hands on Gods annointed, and his heart ſmote him, that he did cut but the lap of King *Sauls* garment. The Primitive Church taught no ſuch Divinity, as that it is lawfull for a ſubject to rebel and take up Armes againſt their Prince; They roſe not up in Armes againſt their *Cæſars* although they were never ſo bloudy perſecutors.

In that bloudy decree that was granted out by King *Aſſuerus*, what was their refuge (*Eſther* 16.) *Preces & Lachrymæ, flere poſſero, poſſero gemere, non pugnamus Auguſte*;

They wept, they faſted and prayed for, they did not fight againſt the King. The Apoſtles could work miracles, yet they reſiſted not the ordinate powers: this charge the Apoſtle impoſeth on the *Romans* even when tyrannous *Nero* was their Emperour (a monſter whom ſome held to be Antichriſt) (13. *Rom.* 1.) Some in thoſe times were found praying for the Emperours life, even then when by the Emperours command they were bleeding to death. I end this with the words of Counſell which *Henry* the Eighth gave to Sir *Thomas More*, when he made him Lord Chancellour; As for your obedience to my Lawes (ſayes he) firſt looke at God, then at me. So ſay I to all concerning their obedience to the lawes of the King, ſtudy Gods lawes, and they will teach you how to obey the Kings lawes. Rebellion, the grandeſt diſhonour to a King and State; Rebellion and Religion never ſuite together; *Nunquam Caſſiani inventi ſunt Chriſtiani*, Never was there a true religious people that were rebellious to the lawes of their Prince.

I now draw up a Concluſion: Our unnaturall diviſions among us, for what of giving the King this honour, (which moved me to preach on this moſt fitting ſubject for theſe dayes, and for this occaſion) hath almoſt wounded Religion to the heart, that it hath wel-nigh driven righteouſneſſe and peace out of our Land, ſome are ſo much offended at the government of State & of Church, that the walls of an ordinary river will not hold them.

Beloved (bleſſed be God for it) I ſee no cauſe for ought I underſtand, why there ſhould be ſuch diviſions and diſtractions among us (to the ſport of our enemies who laugh whiles we wrangle) or why any ſhould ſeparate themſelves from us, or deny the King this honour which I ſpeake of, if there be, I wiſh my underſtanding were better

ter informed. Every Article of our faith is grounded upon the ſure Rock Chriſt Jeſus, wee acknowledge our ſupreame head to be Chriſt Jeſus, we hold no rule of Faith but his Word, No other propitiatory Sacrifice but his death, no other Purgatory but his cleanſing bloud: we have that Catholike Church which is founded upon, & agreeth with the truth of Scripture, that Antiquity which agreeth with the verity of Scripture, that holy number which worſhip God according to the rules of Scripture (ſo far as humane infirmitie can reach) wee have that ſucceſſion which ſucceedeth in the truth of doctrine taught in the Scriptures; We have that unity which beleeve the Trinitie taught in the Scripture; we have that viſible Congretion, which is ſeen to God as hee hath revealed himſelfe in Scripture.

And as in Church ſo in State, in matter of policie and diſcipline, there is (for ought I ſee) nothing repugnant to Gods law, nor to that order and decency which the Apoſtle would have the Church and State clothed with (1 *Cor.* 14.40.) Thus hath our Church and State all the notes and markes of a true Church, and all the wayes traced out whereby they may walk ſafely and peaceably, were it not for ſome perſonall infirmities in ſome, which ought Chriſtianly to be borne withall, and the wilfull abuſe and obſtinate contempt of good lawes, and wholſome diſcipline in others which ought not to be borne withall.

In a word, our Church and State is every way happy in all bleſſings temporall and ſpiritual above all the Nations of the earth, if with all other bleſſings we had but this one bleſsing more, that we were conjoyned together in love and feare, that we could but dwell together like *Davids* brethren (134. *Pſ.* 1.) in unitie, that as the love of Chriſt to us combineth one way, ſo the Communion of Saints may unite another way. God is not to bee found in the bitter

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alienation of affections, nor dwels in the turbulent tempeſts of contradictions and diſſentions, but his bleſſed ſpirit is found dwelling in the ſweet gentle breath, and ſtill voyce of Peace and concord.

Of all people under heaven we have no cauſe to complaine of our Prince, but rather to honour him above all, who is not more Noble then wiſe, nor more wiſe then religious; Under him we doe enjoy (*uſum & fructum communis pacis*) Religion, Peace, Honour, ſecuritie, the 4. Cardinall vertues which uphold a Church and Kingdome; to conſummate as much happineſſe as we can haue in this world, we want nothing but thankfull hearts to feare our God, and honour our King. I conclude as I began, Feare we (every one) God, and honour the King; love and ſerve him faithfully, and ſo ſhal we ſhew that we love and ſerve God faithfully, and God will ſhew us, that he loves and will ſerve us: honour him with reverence to his Perſon, obedience to his lawes, Tribute for his maintenance, prayers for his life and happineſſe. Let us all reſolve to ſtrive to make a union of our diviſion, a concord of our diſcord; and if any man liſt ſtill to bee contentious, Oh that I might point them out two things to contend for, namely who ſhall moſt truly feare God, and next who ſhall moſt faithfully honour the King. If thus wee ſhall live, and ſtrive in our living for unitie, love, fidelitie, and obedience, our glory ſhall ſhine in our faith, our faith ſhall ſhine in our workes, and mercy, and truth, and peace ſhall meet in our lives, and eternall life, eternall glory, eternall felicitie in Chriſt Jeſus, ſhall embrace and crowne our bodies and ſoules in death.

*Now unto* Cæſar *be given the things that are* Cæſars, *civill honour, reverence, obedience, tribute, prayers, and unto God, thoſe things that are Gods, religious honour, majeſty, dominion, power, and praiſe, this day and for evermore. Amen.*

FINIS.

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IOYFVLL

# TYDINGS

## To all true Christians,

Wherein is expresſed his Maieſties reuniting himſelfe with the Parliament, according with them in whatſoever may be acceptable for the peace of this kingdome.

With divers particulars inſerted, wherein his Maieſty doth explaine his Royell intent and good meaning to further Parliamentary proceedings.

His deſire of the Biſhops tryall and the puniſhment of delinquents.

With his intent to goe to Woodſtocke and the reaſons inducing him to the contrary. Compacted that every true Chriſtian peruſing the ſame, might reioyce at theſe ſo happy beginnings of Reformation.

LONDON,
Printed for *Iohn Hammond.* 1642.

# TYDINGS

To all true Christians.

# His Maieſties reuniting himſelfe with the Parliament.

THe methode of our happineſſe hath of a long time been anticipated and kept from us by invective and malevolent perſons, the Parliaments endeavours been extenuated by deeracting its power, and priviledges, the ſafety and proſperity of the Common-wealth deferred, and the hopes of the loyall ſubiects deiected by the many differences falling betwixt the King and Parliament in State affairs, through the perſwaſive deluſions of ſuch as rather deſire to proſecute the motions of evill, then propogate the truth, and labour the Kingdoms good. How happy then are we now, and how much are we bound to praiſe the name of the Almighty, that hath been pleaſed to remove theſe lets, and to inſpire his Maieſty with a care of his Kingdome, & to ioyne with the Parliament to confiſcate their grievances, as by the ſequell wil appeare.

The one and twentieth of Ianuary his Maieſty being at Windſor, and being often moved by ſome well-minded ſubiects, to ioyne with the Parliament for the ſetling of Religiou, peace and tranquility of his Kingdome, ſhewing the divers inconveniences which were like to enſue, in re-

ſpect of the diviſion and difference betwixt his Maieſty and the Parliament; the matter being debated before him, and finding the eminent dangers like to follow without a ſudden agreement, was pleaſed to give this gratious anſwer: That whatſoever had beene remiſſely hitherto, and contrary to the will of the Parliament, commanded and authorized by him, ſhould be called in; and that hereafter hee would altogether ioyne with them for the conſummating of his Kingdomes peace and happineſſe; and to that intent ſent a Meſſage to the Parliament concerning the ſame. Whereupon it was reſolved by the Parliament and his Maieſty, that on the Munday following the Biſhops ſhould be called to the triall; and the Articles exhibited againſt them, to bee produced: and that they (as it is alledged) being the firſt grievance which diſturbs the preſent Parliament, as they ſhould be found guilty, to receive puniſhment according to thir deſerts. And next, that the innovations concerning ſuperſtitious ceremonies, ſhould bee made utterly voyd: that the tyrannicall power of their Court, and exaction by them uſed, ſhould be reformed according to the ſtatute made in *Q. Elizabeths* daye, to that effect, *Anno* 1593. As for other matters concerning the ſetling of peace in this his Maieſties Kingdome, hee ſent his reſolution in this manner: That whatſoever they ſhould finde convenient for the procuring of the aforeſaid peace, he would be conformable unto them, as far as it might ſtand with his Honour and Maieſticke dignity: againſt which he was verilily perſwaded,

there

there wus none of them that ſhould degrade or goe. As concerning the Parliaments motion to him to lay open to them who they were that deviſed thoſe opprobrious Articles againſt t..oſe worthy Stateſmen, the Lord *Kimbolton*, M. *Denſil Hollis*, M. *Pym*, Sir *Arthur Haſlerig*, M. *Hamden* and M. *Stroud*, whereby they are chalenged to be guilty of h.gh treaſon againſt the State, being ſo opprobrioufly falſe and wicked, that wee humbly deſire your Maieſty to manifeſt the authours of the ſaid falſe accuſation againſt ſo worthy friends: for it cannot bee otherwiſe conceived, but that they who ſought to pick holes in the coats of our beſt men, cannot bee free themſelves from blemiſh: whereupon his Maieſties anſwer was, that hee would not produce them; but notwithſtanding they ſhould not bee concealed, but manifeſt themſelves as occaſion ſhall ſerve hereafter. But as for the Articles they were called in already cleared to their honor and credit. His Maieſty likewiſe made a motion concerning the danger of Ireland, and deſired aſſiſtance by counſell of them for a remedy. Whereunon the Parliament ſits ever ſince concerning the Iriſh affaires. The Parliament likewiſe intreated his Maieſties favour concerning ſome courſe to be taken for diſarming the Papiſts in England, at leaſt to quell their ſuperbious riſing to the great affright and diſaſter of the Citie, mentioning thier ſudden commotion about the Parliament houſe, their ioyning with *Digby* and *Lunsford* in hoſtile manner, and their continuall ..ſtering wordes and threates by ſome of

their adherents to the terrour of all his Maieſties loyall ſubiects; his Maieſty was pleaſed to grant thus gratious reply, that ſeeing they ſo well apprehended the grievance, they ſhould proceed to provide a remedy, and as he ſhould finde the motion honourable, he would be ready to ſigne to it; the Parliament making it ſo palpably appeare againſt the Recuſants, concerning their ſowing ſedition in his Maieſties Realmes, by endeavouring to ſubvert the fundamentall lawes of this Kingdome, and have endeavoured by many aſperſions upon the Parliament, and its induſtry, to alienate the affection of his Maieſty from Parliaments, and make it ſeeme odious unto him, and are to be ſuſpected, leſt they have invited and encouraged forraigne Nations againſt us, to invade his Maieſties Kingdome of England, as well as to detract the Kingdome of Ireland, and endeavour to ſettle it upon their owne faction, by ploting to ſubvert the very ends and being of Parliament. And for compleating their traiterous deſignes, they have endevored as much as in them lay, by their traiterous inſinuations and perſwaſions to his Maieſty to compell the Parliament to yeeld to their untollerably falſe accuſations, and to ioyne with them in their traiterous deſignes; and to that end have actually raiſed and countenanced tumults againſt King and Parliament: for whatſoever is againſt the State, muſt needs entirely concerne his Maieſty. The King being moved with theſe reall inſtigations, gave leave and authority to the Parliament to remove

theſe

theſe doubts, as aforeſaid. Theſe are the brieſe particulars of his Maieſties favour toward us, whoſe care i beyond expreſſion, whoſe indulgent and laborious endeavours for the ſetling of Religion and piety, are quotidiall, and whoſe mercies towards us in permitting us to hnioy ſueh hopes of enſuing happineſſe, are exemplary that wee ſhould prove ungrateſull unto God, if not to give him the praiſe of inſpiring this influence of grace in to his Maieſty; and diſloyall to his Maieſty, if not to extoll his wonderfull bounty; for whoſe honour, long life, and peace upon earth, and everlaſting glory after death, wee daily pray for now and ever.

The 22. of this preſent moneth of Ianuary, the Kings Maieſty was deſirous to goe to Wodſtocke; and to that intent ſent to the Officers of his Carriages to provide for the ſame againſt Munday; who replied, that they durſt not without commiſſion. Whereupon returning to his Maiſtie, they received commiſſion from him; which they likewiſe denied to obey, becauſe it was not likewiſe authorized by the Parliament, their anſwer was', that without further order, they wou'd ſtirre no further: and that they had rather, and with more alacrity carry him home then carry him futther from home. Wherupon it was left to further conſideration.

*FINIS.*

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# To the Kings moſt Excellent Majeſtie.

THE HVMBLE

# PETITION

Of the Inhabitants of the County of *Glocester*.

WITH THEIR

# PROTESTATION

to his MAJESTIE.

Whereunto is annexed Sir *Edward Hales*, his worthy Speech in PARLIAMENT, *Ian*, 20. 1641.

Vpon the reading of the Letter, which his Majeſtie ſent to both Houſes of Parliament.



*LONDON*, Printed for *John Thomas*. 1641.

# PETITION

# PROTESTATION

# To the Kings moſt excellent Majeſtie.

*The Humble Petition of the Inhabitants of the County of Gloceſter, with the Proteſtation annexed.*

IT hath beene made knowne unto your moſt Sacred Majeſty, and alſo unto the Honorable houſe of Parliament now aſſembled, how for a long ſeaſon your poore Petitioners, and moſt Loyall Subjects, have beene moſt grievouſly burthened, and oppreſſed, both in their temporall, and ſpirituall eſtates, both by moſt grievous impoſitions and taxes, and alſo by extreame, and unlimited power of Eccleſiaſticall government, from which moſt grievous oppreſſions your Petitioners, did long age hope to have beene disburthened, and releaſed, but they find as yet ſmall comfort, or hopes thereof, by reaſon of the manifold deſtractions, and diſagrements, which have aroſe betweene your Sacred Majeſtie, and the houſe of Commons now aſſembled by the interpoſition, and perſwaſion of ſome ill affected Subjects both to your Majeſties Peace and content, and your Subjects ſecurity and quiet, theſe ſuggeſtions have begot and bred in your Majeſty a moſt ſiniſter conceit of your moſt loyall Subjects, wherby they have undergone the hard burthen of your ill

opinion of them, which ſeems unto them being ſo loyally affected a moſt extream cauſe of diſcontent being ſtigmatiz'd with the marke of Diſobedience, which they never durſt conceive or think on, and now of late when we did well that all our hopes would have beene brought vnto maturity and perfection, and that we ſhould have had an iſſue of our former deſires preſented vnto the Honourable Houſe of Commons, your Majeſty hath accuſed ſome of the Principall members thereof of Treaſon, whereby all proceedings are ſtayd, and your Petitioners hopes are now by this meanes made fruſtrate, ſo that they ſee no way by which they can be relieved, or have their injuries redreſſed, for by the impeachment of theſe men, we do conceive the Generall affaires of this Kingdome to be procraſtinated and delayed, the Subject to be vnreleived, and your Majeſty to be deluded. For ſo long as whiſperers and flatterers, whoſe ſole Aimes, reach onely to their owne Benifit, are in places of Power and dignity, we conceive very ſmall poſſibility of a flouriſhing Kingdome; We plead not this cauſe led on by faction, or envie, but having beene deprived by the Pride of our late Prelate of the liberty of our conſciences, and alſo being burthened with heavy burthens farre beyond our abilities in Eſtate, we preſent our grievances vnto your Majeſties conſideration, not doubting but to have all our injuries addreſſed, hoping that your Majeſty will be pleaſed to look vpon our aggrievances with a gracious eye.

May it therefore pleaſe your moſt Sacred Majeſty to take theſe premiſes into your moſt Royall conſideration, and with all to take ſome Order, for the faire and legall proceedings of Parliament, where your moſt

moſt humble Petitioners do hope to have their agre-vances heard, ſearched and ſalved, and withall that thoſe whom your Majeſty lately accuſed of High Treaſon, may enjoy their Priviledges in Parliament, to performe that reſpect unto their Countrey, by whoſe votes they were choſen for Members in this great aſſembly; that by this meanes the more vrgent affayres of this diſquieted Realme may take effect, the Prælates by whoſe meanes and power our liberties and conſcience have been much abuſed, may bee cenſured according to equity, your loyall Subjects may be relieved, and the generall Eſtate of this Kingdome may be ſetled in peace and tranquility, and we ſhall pray. And doe here before God and the world make our Proteſtation, that we are not moved unto this our deſire by any ſiniſter or by reſpect, or that neither malice, or envy unto any particular perſon, or more then ordinary affection unto any cauſe or perſon hath ſtirred us vnto this deſire, but onely our deepe aggrievances, the decay of this Kingdomes felicity in Trade, whereby many of your poore Petitioners have beene vtterly ruin'd and overthrowne, and the want of Liberty of conſciences cauſed by the Prelates, have moved your Petitioners to move your moſt Sacred Majeſty to the conſideration of theſe our grievances. And we do here alſo declare our Loyall and faithfull intentions, that for the Goſpell, our King, and the Kingdomes good, we ſhall bee at all times ready to hazard both our lives, Liberties, and fortunes, to the vttermoſt of all our endeavours, and abilities.

# SIR Edward Hales, his Speech in Parliament, upon the reading of a Letter from his Majeſty the 20. of *Ian.* 1641.

Maſter *Speaker*,

THeſe propoſitions of his Majeſty concerning the Liberties and priviledges of the Subject, the eſtabliſhing of Religion, and the indifferent vſe of ſuch Ceremonies in the exerciſe thereof, as may be received, and vſed without offence, are gracious expreſſiõs of his Princely Care and tender affection towards his good and Loyall Subjects, and his propoſition for the maintenance and defence of his Majeſties iuſt Prerogatives and Regall Power in his Dominions, are now to be taken into the conſideration of this Honnourable Houſe.

*Mr. Speaker* We are here met and aſſembled only for the defence and preſervation of the Subjects and juſt Priviledges of the Subject, ſetling of true Religion, maintenance of his Majeſties Royall Power and Prerogative, and the defence of the Lawes and Ordi-

Ordinances eſtabliſhed in this Kingdome for the good government thereof, and for the redreſſing the manifold grievances and oppreſſions of the Commonwealth by evill and wicked Members thereof; wee have to this porpoſe made already many good Laws aſſented to and confirmed by his ſacred Majeſty Voted for the ſetling of Religion, and aboliſhment of ſuperfluous Ceremonies, ſtood for the defence of the Liberties of the Subject for Parliaments, the Rights and Priviledges thereof, for the maintaining his Majeſties righfull power in his Regall Government, and as farre as in us lay endeavoured to redreſſe the grievances of the Kingdome, and to appeaſe the differences of late betweene his Majeſties Kingdomes to bring the Authors and incendiaries of the ſame to condigne puniſhment, nd to ſettle Vnity and Concord amongſt our ſelves, but the ſubtle and wily practices of the enemies and profeſſors thereof having ſofarre prevailed that they have raiſed ſuch diſtempers and diſtractions in the State that laying aſide the former affayres we had in hand, we have beene forced againſt our deſires and reall intentions to certifie all things amiſſe both in Church and State, to bend all our endeavours to prevent eminent danger now in agitation both againſt the Parliament and the whole State, and to remove the impediments that have hindered the ſame; to ſecure our owne perſons from their malicious deſigns, and to comply with our Brethren in Scotland for the timely ayd and aſſiſtance of the diſtreſſed Proteſtants in Jreland. But intending I make no doubt but by the bleſſing of Almighty God in due time when the preſent

ſent diſtempers ſhall be remoued to proſecute our deſires, for the confirmation and concluſion of all things in agitation by this great Councell concerning the well being of Church and Common-wealth.

Therefore my humble motion is, that wee may joyne with the Lords by Petition to his Majeſty therein, informing his Majeſty of the cauſes of hinderance in our former proceedings upon thoſe things now propounded to our conſideration by his Sacred Majeſty.

* *
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FINIS.

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# A PREPARATIVE FOR THE FAST,

OR,

A ſovereigne Balſome for the cure of the diſtempers of the times.

By Job noah apothecary

LONDON,
Printed by *A. N.* for *Richard Lownds*, at his ſhop adjoyning to *Ludgate*, 1642.

# A PREPARATIVE FOR the Faſt, &c.

WHo that is embarked in the Common Veſſell, intereſted and engaged by the Laws both of Nature and Religion; to mayntain the Truth and Peace of the Church and State, will not at this time of their apparent diſtreſſe, lend his helping hand, and give his beſt aſsiſtance (as farre as lawfully he may) to any probable way, to cloſe up thoſe fatal wounds that have bin made therin?

To that end (according to my meane ability) I

have, yet once againe, adventured to caſt in my Mite, and to preſent a Sovereigne and infallible Balme to heale all our Solutions of Unitie whatſoever.

Much good may come by making uſe thereof, and no ſmall danger by the neglect therof. If you ſhall finde it conſonant to Gods Truth, beware how you contemne and defer the uſe of it. However it be accepted, it ſhall comfort mee that I have diſcharged my Duty, Conſcience, and true affection, to the beſt of my underſtanding, for the peace and welfare of the Church and State, (though to my owne prejudice.) But to my purpoſe.

The moſt ſacred Word of God, and the Laws and Ordinances of Man grounded thereon, are thoſe Oracles which afford Theorems and Aphoriſmes, aſwell for the knowledge of our preſent condition, as alſo for the true indication and perfect cure of the ſame, and which will one day be the Judge of us and all the World.

The Diſeaſe whereof the Church and State in generall labour at this preſent time, is a *Solutio Continuitatis*, a ſolution of Unity. This (in Phyſick) is that *Morbus communis*, or preternaturall affect, which alike incommodates the functions of either part, and is variouſly procured by (and I pray God wee ſee it not accompanied with) Wounds, Ulcers, Fractures and Luxations.

The Primary and Antecedent cauſe of all theſe Diſunions and Disjunctions, are moſt certainly our

our moſt heinous ſins, whereby wee have juſtly provoked the Almightie to wrath and indignation againſt us.

The Secondary, Inſtrumentall, and Conjunct cauſes, are the Malicious and Seditious practices of the Jeſuited Papiſts, and the Schiſmaticall, factious, and ſiniſter endevours alſo, of others, and their adherents likewiſe; both of them being made the Hereticall inſtruments of the Devill, unnaturally to Divide and Rent, the Head from the Body, or the Body from the Head, that he might the better rule and prevaile againſt both, and the Truth, Peace, and Proſperity of our Church and Common-weal.

I am not ignorant that many good Patriots and *Nehemiahs*, true Friends to the Church and State, are ſcandalouſly branded with thoſe names, but I feare that ſome ſeeme to be when they are not, and it is one thing to be falſly called ſo, and another thing to bee ſo really indeed: For ſuch certainly there are, whom God in his good time will make manifeſt, who unlawfully goe about to ſever them whom God hath joyned together, to divide and rent the Truth and Peace of the Church and State. Theſe indeed (according to Saint *Paul* in the *Galathians*) trouble, and intend to pervert the Goſpel: But (ſaith he) though that an Angell from Heaven preach unto you otherwiſe then the Truth, Let him be accurſed.

The ſignes of this Diſeaſe have been ſufficiently made knowne, and they are apparent in their ef-

effects, theſe gaping wounds, both in Church and State, pitties their beholders and friends to ſee them. The Prognoſticks are of great danger, and threaten the ſubverſion and diſſolution of the whole Bodie, and this may juſtly be feared, if the complication of this Diſeaſe bee well weighed with the manifold and malignant Symptomes wherewith the Body languiſhed before; this tends to the very expiration of the animall and vitall ſpirits, the life it ſelfe; And that which makes the Omen worſe, is, that Inſtruments for Cure are not only neglected, but deſpiſed.

This treble cord of Unitie, to which our Ship was faſtned in thoſe ſtormes, is cracked, and ſhipwrack feared; Our partition Wall is broken downe, or at leaſtwiſe uncæmented, and readie to fall, whereby we are expoſed aſwell to Forraigne as inteſtine miſchiefes. This divide and ſcatter, if it be not prevented, will be no ſmall curſe to *Jacob* and *Iſrael*: and our Saviour (if we will believe him) tels us, that the iſſue of a Kingdome divided againſt it ſelfe will be deſtruction.

The Remedies as they ought to be contrary to the effects, ſo they muſt have reſpect to the cauſes, for till they be removed the effects will not ceaſe.

That irritating and primarie cauſe that hath made a Separation betweene our good God and us, are our ſinnes, theſe are thoſe noyſome and infectious vapours that have aſcended up, and by their interpoſition and Eclipſe of Gods gracious goodneſſe,

goodneſſe, have produced malignant and peſtiferous influences on us.

To you that are ſo much diſtempered at this time, give me leave before I come to propound you a cure, to adviſe with you firſt, that you may be the more willing to embrace and undergoe it; To which purpoſe let me entreat you diligently and conſideratly to reade over and meditate on the ſecond Chapter of the firſt Epiſtle to St. *Peter*, if you be religiouſly inclined, which I heare you much profeſſe, it will make you the better liſten to what I ſhall afterwards ſay unto you for the ſame end. In the next place I would adviſe you to reſolve to be contented to referre your ſelves to your Prudent Phyſicians, Whom God hath made as happy inſtruments of his mercy for your recoverie; and let me entreat you to be perſwaded by thoſe that are, and alwayes have been, your true friends, and have loved, and deſired your wel-fare as their owne: Bee confident that they know your diſeaſe, and ſeverall diſtempers, and the ſeverall cauſes of them, and have provided (to their great charge and paines) fit Remedies for you, if you will be patient, and conforme to their directions, without which all their skill, care and coſt, will be of no availe to you: Your Diſeaſe for want thereof hath growne more difficult of Cure, and hath contracted to it other deſperate diſeaſes, and is now become of ſuch a phreneticall diſpoſition, that it tranſports you beyond your ſelfe, and hath depraved, and corrupted your

your judgement, And your diſtracted feares and Phantaſmes make cauſleſſe jealouſies in you, even of your beſt friends, and make you ſometimes to offend them that moſt commiſerate and endevour to heale you.

Your actions now will not endure the touch-ſtone of Common ſence and Reaſon, nor the law of the Land, nor the Ballance of the Sanctuary, wherein you deſire to be weighed; inſomuch that unleſſe a ſpeedy remedy be applied, you are like to deſtroy your ſelfe and all yours, and it may be everlaſtingly too. Therefore while you doe enjoy at ſometimes a little better underſtanding, let the light of common reaſon prevaile with you. If the benefits of recovery will not invite you to incline to a cure, yet let the terrors and torment of thy diſeaſes, and Death allure thee, and the conſideration of thy Parents and friends, or thy wife, children, eſtate, and all that is thine or theirs: Beſides, remember that thy life is not thine owne to diſpoſe of, thou muſt know that it is but lent thee for the ſervice of thy Creator, thou ſhalt aſwell anſwer for the neglect of that due meanes God hath appointed thee for thy recoverie, As for laying of violent hands upon thy ſelfe or any other, both of them being Murther in the ſight of God. So likewiſe if the bleſſings and Commodities of Unitie and Order will not prevaile with thee, Let the diſcommodities and terrours of Diſcord and diſorder affright thee to it. Suppoſe thy ſelfe and all thou haſt, or canſt call deare and

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pretious to thee, either for the preſent or the future, were embarked only in one Veſſell, and it in a great ſtorme, amongſt rocks, quickſands, and Pyrats, and your only Cable that holds and preſerves you from ruine were almoſt crackt in ſunder, Wouldſt thou be ſo farre from lending thy hand to mend it, that thou wouldeſt cut and breake it more. Certainly no man in the ſame Ship that underſtands himſelfe, but will account thee a mad man for ſo doing, and hinder thee from doing it. Againe, if there were but one Bulwarke or partion-wall that keepes us from our bloudy enemies, and the cruelties of our adverſaries, wouldſt thou be one of them that ſhould pull it downe; Thinke upon the hydeous roaring of Cannons, the tormenting murders, bloudy Maſſacres, and lamentable cryes of thy Parents, Wife, Children or Friends, and loſſe of all, it may be of thine owne ſoule and theirs likewiſe. Againe, conſider of thoſe bounds and Fences which keepe in the violence of the Fire, and the rage of the Waters, which within their due bounds are uſefull and profitable for thee, wilt thou be ſo ſenceleſſe to pull the fire out of the Chimney into the middle of thy houſe, where Gun-powder and other combuſtible matter is? Wilt thou breake downe thoſe bankes, and let the Ocean in to make a perpetuall deluge and inundation of all? Or let me demand of thee if thou haſt ſo much judgement to diſcerne it, whether in thy warfare thou wouldſt not obſerve military diſci-

pline? Wouldſt thou bee one of them that ſhouldſt endeavour to breake thoſe rankes and formes thy Generall and Commanders order thee to fight in, and thereby to let the enemy make an inrode upon thy routes and diſorder, and ſo bring thee to confuſion? and you muſt know this may happen, by ſo ſmall a matter, as the loſſe of one naile of an horse ſhooe, in an Army, and therefore how behoveful is it for thy Commanders, and thee alſo, to take care, and prevent all diſorder whatſoever in the leaſt appearance. Wherefore now as it ſtands thus deſperate, you are to be the more patient and willing to ſubmit your ſelfe to your Phyſitians care and fidelity. Be confident that they will doe nothing but for thy good, for they and theirs are likewiſe interreſſed therein. Thou muſt be contented to have thy ulcers and putulent wounds clenſed before they are bound up, and Fractures and Diſlocations are not ſo eaſily united and reduced to the ſervice of the body without ſome dolour; Peradventure ſome of thy wounds are gangrened, and have contracted ſo much virulencie, that there muſt bee amputation and diſmembring of that joynt; But bee well aſſured that thy Phyſitians will not order it ſo to be, unleſſe they find abſolute neceſsitie, and then thou wilt find it better to part with a limme, then loſe thy life. Peradventure they may ſee cauſe to make ſome evacuation of thy redundant and peccant humours which hinder thy wounds from healing, and are apt to bring thee into other diſtempers.

ſtempers. When they ſee it fitting; they will give thee Cordials to comfort thee, and to give thee reſt for thy unſetled and diſtempered ſpirits, if they finde it to conduce to thy good. By this time I hope you are reſolved to be patient, and therefore now I will apply my ſelfe to the Remedies.

Let this Principle be granted (which indeed is not to be denied) that all afflictions come from God, and all injuries whatſoever doe befall us, by the Providence of the Almighty, and then we may preſently draw theſe Concluſions; That the inſtrument muſt doe that which the Almighty will have it to doe, And that it can goe no farther then hee pleaſeth to order it, and therefore we muſt firſt apply our ſelves to him to remove it from whom it commeth.

The Diſeaſe indicates a neceſſity of a ſpeedy Vnition and Reconciliation to be made with the Almighty (whom wee have offended and provoked to wrath) in and by the Mediation and interceſſion of our Lord and Saviour Jeſus Chriſt. Speedy I ſay, becauſe that a little delay may bring a great deale of danger, few dayes neglect in this caſe may hazard thy life, And if this Remedy prevaile not ſentence of Death may paſſe upon you ſooner then you are aware. Procraſtination in wounds and other diſeaſes often makes them incurable. Continuance in ſin is not the way to make ſatisfaction to God, Confeſſion, and Contrition begets remiſſion, when obſtinacie heapes on further puniſhment. Do'ſt thou think to eſcape Gods hand by murmuring

againſt him? Be well aſſured, if the ſword of Juſtice prevailes not, it may be the Plague or Famine ſhall, or ſome levere judgement. Thou ſhalt get nothing by thy impatience; for thou art not able to reſiſt the Almighty, and if he takes the rod into his hand againe, hee will make thee feele it to the purpoſe. Let me rather adviſe thee to ſubmit to the mercy of ſo gracious and loving a Father; and not to ſtand to the terror and anger of the Almighty. That wee may meet God in the way of his Judgements by Prayers and true Repentance, that ſweet Incenſe which will correct and diſſipate thoſe malevolent aſpects. It hath beene heartily prayed for, and endeavoured, that there might bee a generall monthly day of Humiliation, for the bleſſing of the Parliament with Vnanimous proceedings, for the ſetling of Religion in Truth & Peace, for the compoſing of diſtractions at Home, and for the diſtreſſes and ſeaſonable reliefe of our Brethren in *Ireland*, for averſion of thoſe impendent judgements over our heads. Not forgetting to give thanks to the Lord, for thoſe manifold Mercies we have received, and for all good meanes conducing to our reliefe.

That theſe dayes may take the better ſucceſſe and effect, As a præparatory thereunto, it may prove uſefull and beneficiall, if ſome grave Orthodox Divines, and Chriſtians, wel ſetled and affected to the Truth, and Peace of the Church and State, did meet and conſider of thoſe chief and provoking Sinnes of this Kingdome, which are thoſe efficient and impulſive cauſes of our diſunions and diſtreſſes at this time.

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There are queſtionleſſe generall ſinnes of Nations as well as of particular perſons, whereby God is provoked to wrath.

There may be ſinnes of Superiours; as well as ſinnes of Interiours, there may be ſinnes in the Court, and ſinnes in the Parliament. Sinnes of Vniverſities, and ſinnes of thoſe ſtreames that flow from thence, ſinnes of the Citie, and ſinnes of the Country, ſinnes of the Clergie, and (which is to be lamented) ſcandalous, ſeditious, and Schiſmaticall ſinnes of Profeſſours, and ſuch as take themſelves to be (and peradventure ſome of them are) of Gods owne *Iſrael* and choſen people, wherewith God is, and will be much incenſed and offended.

When theſe are well diſcovered (and notice alſo given by Advice of Authority) that true Repentance may be faithfully and reſpectively preached, and Reformation in generall and particular endeavoured, otherwiſe the cure will be but Palliative, and Matter left for Recidivation. Humiliation without Reformation is but Hypocriſie, which will end in Apoſtacie. There muſt be true and plaine dealing with the Almighty, hee ſeeth and knowes every mans heart and wayes, and ponders all our doings.

It is not any particular blaming one another wil excuſe us to him, not the Cities crying out on the Country, or Country on the Citie, or the like. Every one muſt put his hand to this generall work; every one that hath had but one hand in breaking downe our Partition wall, muſt lend both hands to

build it up againe: But thoſe that have lent both their hands to pull it downe, and more then their owne hands too, as well in the Primary as in the inſtrumentall cauſe, had need to give more then ordinary diligence to the ſpeedy rebuilding thereof againe. And whoſoever that is not willing to put his helping hand hereunto, let him partake of thoſe miſeries which his owne hands have wrought.

It agrees not with my diſpoſition to grate and ſtir in thoſe wounds, they have already by ſome bin laid open, and may in due time be more largely diſcovered by others, to whom it properly belongs. I ſhall rather lend my hand to cloſe them up, to which end till better Remedies are found out, I ſhall make bold to recommend and Preſent a moſt ſoveraigne and pretious Balme for all Solutions of Vnity whatſoever. It is compoſed of many ſeverall Ingredients of admirable vertue. It is Saint *Pauls Balſamum Charitatis.* It is his *Sine quibus eſſe nolo.* You ſhall finde the Receipt in the firſt of *Corinthians* the 13 Chapter: where alſo you may read the Deſcription of the ſeverall Vertues and Operations thereof. Charity (ſaith he) ſuffers long, and is kind, Charity envies not, Charity vaunts not it ſelfe, Is not puffed up, doth not behave it ſelfe unſeemly, ſeekes not her owne; is not eaſily provoked, thinks no evill, Rejoyceth not in iniquity, but rejoyceth in the Truth: Beareth all things, Beleeveth all things, hopeth all things, endureth all things.

The farther excellency and neceſſity thereof, is expreſſed in the ſaid Chapter. Though I ſpeake with

with the tongues of men and of Angels (ſaith he) and have not Charity, I am become as ſounding braſſe, or a tinckling Cymball, and though I have the gift of Prophecie, and underſtand all miſteries and all knowledge, and though I have all faith, ſo that I could remove Mountaines, and have no Charity, I am nothing. And though I beſtow all my goods to feed the poore, & though I give my Body to be burned, and have not Charity, it profiteth me nothing.

Charity never faileth, but whether there be Prophecies they ſhall faile, whether there be tongues they ſhall ceaſe, whether there be Knowledge it ſhall vaniſh away. And now abideth Faith, Hope, and Charity, theſe three, but the greateſt of theſe is Charity. This Compoſition includes the Prophet *Micahs Tripharmacum*, *viz.* To doe juſtly, to love Mercy, and to walk humbly with thy God. And what doth the Lord require more of thee O Man, ſaith the Prophet.

This is that *Balſamum Sympatheticum*, the true *Panacea* that will heale all our rents and diviſions, and it doth not only cure for the preſent, but preſerves for the future, weare it as a *Prophylactick* about thee, and goe not without it. Hee that rejects it, put a mark upon him, and according to *Solomons* advice in the 24 *Pro*. Meddle not with him, for hee feares not God and the King, and is given to ſedition. Avoid ſuch an one as thou wouldſt doe a Viper, a Crocodile, a Baſilisk, or one that is infected with the Plague.

Our wounds being bound up with this Balme,

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(it hath been likewiſe humbly ſought, and prayed for) that Religion may bee ſetled both in Doctrine and Diſcipline with all due and convenient ſpeed, and all Proteſtants, eſpecially Miniſters, united therein by Proteſtation, and ſatisfactory explanations and reaſons publiſhed thereof.

That the Converſion of all Papiſts and other Hereticall and Schiſmaticall Subjects in the Kingdome, who have erred and gone aſtray from the Truth, may in all charitable and Chriſtian manner be endevoured with to be reduced home to the Church; ſhewing them the neceſsity of our Separation from them, or rather as it is indeed their Apoſtacie from the true Church with which we partake, the danger of the condition they are in, the benefit of embracing theſe, and the like gracious invitations, extendiug to the good of their ſoules, bodies, and eſtates. Thus many of them, who certainly belong unto God, may be brought home to him, and made uſefull and ſerviceable, the reſt left inexcuſable to God, the World, and their own conſciences.

That juſtice and judgment may be executed on ſuch as have received ſuch putrifaction, that by their virulencie they infect and indanger others.

That the ſeverall languiſhing, oppreſſed, whoſe cryes have entred the eares of the Lord (ſome of whom for ſeverall yeares have received almoſt

moſt deadly wounds for the maynatenance of the publike good) may in good time be relieved and redreſſed.

That the well deſerving may bee incouraged, Virtue advanced, and Vice depreſſed.

Thus God will be pacified, and wee united and reconciled to him, and amongſt our ſelves. Thus all thoſe inconveniences and Miſchiefs which we feare, by Gods bleſsing on the unanimous endeavours of the Parliament, may turne to our great bleſsing and commoditie.

Thus our Ship will arrive ſafely at her deſired Port.

Thus our treble Cord, and Partition Wall, will be made ſtronger then ever.

Thus thoſe bloudy, fiery and malignant Configurations (which hang over our heads) will be ſpeedily terminated, and their revolutions prevented for the future, and wee ſhall receive more benigne and favourable influences and aſpects from above, then ever wee had before.

Thus wee ſhall begin a new World, or at leaſtwiſe make a happy Concluſion of an old, Wherein God will give us one Heart, and one Way (as

it is in *Jeremiah*) that wee may feare him for ever, for the good of us and our Children after us.

God I say will doe it, for He and He only is able to unite and heale all our Solutions, and therefore, *Not unto us Lord, not unto us, but unto thy name be given the Glory and Prayse, now and for evermore.* Amen.

*I. W.*

PErlegi Tractatum hunc ingeniosum, in quo nihil inveniri potest, quod non sit pium, religiosum, bonis moribus, legibusque sanis maximè consentaneum: cessent itaquè virulentæ malevolorum linguæ hoc (ut optima imò quidem omnia solent) carpere opusculum, acerbitatis suæ virus in Authorem candidum evomere erubescant; & dum morosos & imprudentes nostri hujus sæculi homunciones (quorum insipidis palatis nihil nisi proprii cerebelli figmenta sapit) ad rectam rationis legumque normam reducere conatur, ab omnibus (quibus curæ est pax & serena Ecclesiæ heu nimis nunc temporis dilaceratæ tranquillitas) laudem, uti benè meretur, consequatur.

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# COPIE OF A LETTER

VVritten from his Holineſſe Court at *Rome*, to his Grace of *Canterburies* Palace now in the Tower.

Deploring his Sequeſtration from his Liberty, but commending him for his late care in performing his Holineſſe deſires.

LONDON,
Printed 1642.

# COPIE OF A LETTER

Written by [illegible] at Agra, to his Uncle at [illegible] now in the Tower.

Deploring his [illegible] his Liberty, but commending him for his Care in performing his Duty.

[illegible]

LONDON:

# Renowned, yet deſpicable SONNE,

TO you, as the only accompliſher of our Catholike deſignes, doe wee ſend this paper greeting, whoſe deſolations are almoſt the only object of our preſent Lamentations, It cannot but extreamly grieve us to heare with what good ſucceſſe that Hereticall Synod is attended, and what daily oppoſitions our Epiſcopall government receives from them; never were wee more caſt downe under the ſad ſuſpition of the not attaining our ends, then now; formerly when your Grace was in

your proſperity, then we liv'd not without a beneficiall expectation of accompliſhing our deſires, and had not thoſe Puritans, and the rabble, of the multitude beene ſo clamorous, the voice of our mellifluous doctrines had been heard in your ſtreets, but no ſooner did you begin to hoiſe up our Altars Metaphoricall, but the ignorant vulgar ſuppoſed them the Romiſh and Antichhriſtian Mountains; and which is our griefe, one of our ſonnes turning Puritan, being then in Quierpo, vented his diſtillations againſt them; only we muſt needs congratulate our hopefull ſonne *Heylin*, who as much as in him lay gave the ſame a Reſponſall warranted by your grace and favour; at this time were our hopes cheriſhed, and when all things being ſo fairly carried, and almoſt finiſhed, behold a Hereticall Synod aſſembleth, and marres all our holy enterpriſes, and as if this were not ſufficient, the miſzealous and Hereticall *Scot* muſt needs publiſh his Northerne fumes to render us and ours odious to poſteritie.

*Lincolne.*

*The* Canterburian *Self-conviction.*

But O tis our ſuperlative griefe, to heare that

that you are ſequeſtred from preſent liber-
ty, and that the Fates have conſpired your
woe. Cheere my ſonne, cheere your ſelfe
with hopes, either of freedome from theſe
afflictions, or elſe of eternall felicities for
ſuffering in the cauſe of Chriſt, and his
chiefe Vicar here on earth; Let not
theſe momentarie Caſtigations chaſe
from your valorous ſpirit thoughts of
happineſſe; For notwithſtanding the ſuc
ceſſe of your endeavours hath not pro-
duc'd the good you longed for within
your Metrapolitanſhip, yet in *Ireland* wee
hope our deare children will perpetrate all
the good they can deviſe (*It yet holds well*)
and we hope will doe ſo, untill we have a
full poſſeſſion of the ſame, only the Hereti-
call Citie is in hopes of reliefe and ſuſtenta-
tion, which we deſire may be procraſtina-
ted, to our great ſatisfaction. *Dublin.*

Such being the condition of that King-
dome, that the Inhabitants being for the
moſt part members of our holy See, wee
were the better encouraged to lay deſignes
on foot, for the actuating ſome advantage-

ous buſineſſe to our ſelfe; We reſolved, ſeeing we could not ſecretly undermine them, by a profeſſed and open hoſtilitie to oppoſe them, where in a ſhort time they have as yet had good ſucceſſe, and unleſſe the Heretickes of the other Kingdomes contribute their aſſiſtancee, wee live in hopes it ſhall bee our owne.

Notwithſtanding the Hereticks inſolencie is ſuch as doth much trouble us, yet in time we hope, and long to ſee the houre of redemption, when your Grace ſhall bee either freed from your preſent troubles, or elſe leave the world like a meeke Martyr. and be ſo cauonized at our Court of *Rome*, after the holy Order Archiepiſcopall.

*FINIS.*



10

# PETITIONS AGAINST BISHOPS

And their Votes in Parliament, ſubſcrib'd unto after a Clandeſtine, deliver'd after a tumultuous manner, and falſly going under the name of a whole County or Towne, proved to be both contrary to our late taken PROTESTATION, as alſo utterly unlawfull by many other cleere and evident Reaſons:

First written for ſatisfaction of ſome private men, and now publiſhed for the good of others.

---

By *J. W.*

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LONDON,
Printed by *A. N.* for *Richard Lownds*, at his ſhop adjoyning to *Ludgate*, 1642.

Mr. *Cachiſm*,

FOr your ſatisfaction, why I have ſeverall times refuſed to ſubſcribe your Petition, You may pleaſe to underſtand, that for the good of the Common-weal, County, or Pariſh wherein I live, I ſhall be always ready and willing to give not only my hand, but my heart and purſe likewiſe: For the publike welfare whereof I have beene both active and paſſive for ſeverall yeares together.

But for mee who am but a private Subject, A Proteſtant, and no Law-maker, to give my hand in a Factious way, and without command from Authority, to will, that

there ſhall be no Biſhops, and that they ſhall have no voice in the Houſe of Peeres, is againſt my Conſcience, and that light of Reaſon and Vnderſtanding which I have received: And I dare not comply with the Diſtempers of the people, and follow the ſtream of a Multitude to doe evill, on theſe grounds following.

Firſt, Becauſe I have by the Example and Recommendation of the Parliament, ſolemnly taken the Proteſtation: Whereby I have ſeriouſly Proteſted, to Maintaine and Defend as far as lawfully I may the true Reformed Proteſtant Religion, expreſſed in the Doctrine of the Church of *England*, againſt all Popery, and Popiſh innovations, contrary to the ſaid Doctrine. Now in the thirtie ſixth Article of the ſaid expreſſed Doctrine, the Office of Biſhops is incluſively confirmed.

Secondly, I am engaged thereby alſo, to mayntain and defend the Powers, and Privileges of Parliaments, which is chiefly to be underſtood of the eſtabliſhed Laws concerning the ſame. Now ſeverall Acts of Parliament

liament doe not only confirme, as aforeſaid, the Office of a Biſhop, but by the powers and privileges of thoſe Acts of Parliament, they are alſo to ſit as Members of the Lords Houſe.

Thirdly, I am bound by the ſaid Proteſtation, to mayntain and defend the lawfull rights & liberties of the Subject (And if this extends to every ſubject in particular, much more to Parliament Men) Now they being ſubjects, and their Rights and Liberties being lawfull, I am bound to mayntaine them as farre as lawfully I may, in thoſe lawfull Rights and Liberties. Againe, the making and repealing of Laws, for the good of the Common-wealth, is a ſpeciall and peculiar power, privilege, and right, proper only to Parliaments, therefore not to be forced or coacted by mee being no Parliament man. For that may be lawfull and warrantable in my Governours to do by reaſon, which is altogether unlawfull & unwarrantable in me to require by Will. This is rather to be a tyrannicall Iudge, then a legall Witneſſe, to breake Lawes rather then preſerve them,

them, and inſtead of Reformation to bring in Confuſion.

Fourthly, I am likewiſe obliged to mayntain and defend the Kings Royall Perſon, Honour, and Eſtate, and to preſerve the Vnion and Peace betweene his three Kingdomes (much more amongſt our ſelves.) Now there is no better way thereunto, then to keep his laws: For both the honour and ſafety of the King, the liberty and peace of the Kingdome, and welfare of them both, are involved in them.

Fiftly, I am engaged alſo to oppoſe, as far as lawfully I may, and by all good ways and meanes to bring to condigne puniſhment, all ſuch as ſhall either by force, practice, Counſels, plots, or Conſpiracies, do any thing to the contrary of any thing in that preſent Proteſtation contained. How then dare I be ſo farre from bringing to condigne puniſhment the offenders, that I ſhall wilfully conſent to the breach of it, and procure others thereunto, by practice, plots, conſpiracies or the like?

Sixthly, I am neither for hope, feare, favour,

vour, or other reſpect whatſoever, to relinquiſh this promiſe, vow, and Proteſtation, much leſſe to break it for the ſame ends, and to make others to doe the like; This betraying others thereunto, and making them guilty of the breach of ſo ſolemne a Vow, is an offence of an high nature both to God and our Governonrs.

Finally, I am not bound in any Article thereof, farther then I may lawfully perform it, The Law being the harmonious ſcope, bounds, and limits of my Proteſtation, And therefore I may not unlawfully doe any thing that may tend to the breach or contradiction of any Article thereof.

Moreover, the manner of the proceeding doth not ſatisfie me.

Firſt, Becauſe it is not done in that right way it ought to be. For that which is to go under the name of a County or Towne, ought to be firſt aſſented unto by the Sheriffe, Iuſtice of peace, or other Magiſtrates reſpectively, and then the matter may be publikely propounded, and condiſcended unto or contradicted, that men may be encouraged

ged or diſſwaded, by good reaſons *pro* and *con.*

And this is that lawfull and uſuall way for Election of Knights and Burgeſſes for the Parliament, and of other Officers and Matters concerning the publike; Wherefore Clandeſtine and ſurreptitious actions, going about from houſe to houſe by night, and without the conſent and commiſſion of authority, to engage people to the breach of their proteſtation, and to make it as an act of a County or a Towne, and in a manner to force men thereunto, are but unlawfull works of darkneſſe, and will not endure the light.

Secondly, It is juſtly to be feared that theſe ways are ſiniſter in the Vndertakers, being very probable that ſome of them doe it out of ill will, hatred and malice, as well to the Government as the Governours, or for favour and affection to ſome whom they ſuppoſe it pleaſeth, or for gaine and profit, or feare of diſpleaſure of Land-lords and Cuſtomers, or for vain glory, that it may be ſaid, This is the *Babel* which they have wrought with

with their own hands. And ſome few of theſe ſhall engage and prejudice others (and not without cauſe as it is to be feared) by falſe informations and reaſons to make men ſubſcribe.

Thirdly, The like ſiniſter proceedings are to be ſuppoſed in the ſubſcriber.

Theſe kinds of wayes by Tumults and Multitudes without legall allegations and probations to compaſſe that by will which you cannot obtaine by reaſon, is of a very dangerous conſequence, and threatens the ſubverſion of all Law, Government, and Governours, for which of them, bee they never ſo good, ſhall be ſecure, if the Multitude of diſtempered people pleaſe to will the contrary?

Theſe cauſe much diſtractions, Hinder the proceeding of the State, and the reliefe of the oppreſſed, break our bleſſed Vnitie, and bring the actors within the compaſſe of a puniſhment from the law of God and Man, for not walking accordiug to the expreſſed Statutes contained therein.

Furthermore, this doth not agree with

 that

that light of Reaſon, and Vnderſtanding, which God hath given me to walk by, nor that Chriſtian experience which I have gained under the Croſſe.

Firſt, That for the vice or abuſe of any thing, the right and lawfull uſe thereof, or execution of the office, ſhould be aboliſhed and taken away, or that for the preſent particular offences of ſome, the innocent poſterity ſhall ſuffer; For I am not convinced in my conſcience of the unlawfulneſſe of the Office of a Biſhop, and am perſwaded that there have beene many of them godly and zealous Martyrs for the Truth, and many of them remayne ſtill godly and religious proteſtants.

Secondly, Though time of proſperity hath made ſome of them guilty of foule offences, and it may be with the children of *Iſrael* they have not worſhipped the true God as they ought, and have inclined to Idolatry, and thereby juſtly provoked the Almighty to wrath and indignation againſt them: Yet I am perſwaded, that for the very execution of their Office, and the Eccleſiaſticall

ſticall laws, for the unitie and peace of the Church, they ſuffer inſtrumentally by divers ill affected to Government, or by ſuch as have been puniſhed by them for doing contrary thereunto. And if the like proceedings may be ſuffered againſt all Iudges and other Executioners of the laws of the Kingdome, there ſhall bee no ſecure execution of the law againſt offenders, and ſo wee ſhall live lawleſſe, and let in all manner of Diſorder, and Vice, Murther, Rapine, and the like. Thoſe Biſhops rather (under correction) that have done contrary to the law, are to be puniſhed by the law, on due & true proofs, and not according to your wils.

Thirdly, Becauſe that which is or ſeems to be a prejudice now, may in Gods good time prove a great benefit, We many times earneſtly pray for thoſe things which afterwards we heartily give God thanks for not granting our requeſts, And this hath many times been for the removall of our preſent afflictions. I am confident if there were good care taken (as there may be) that good men may be made Biſhops, wee ſhall never repent of

their lawfull office or place, for greatneſſe with goodneſſe will much advance the cauſe and welfare of the Church and Common-wealth, and farther, I know it is poſſible for ſome inferiours to execute the Law and the Goſpell likewiſe, in a farre more imperious and Tyrannicall way then ſome Superiours have done.

Fourthly, That though there be Obſtacles and Mountains in the way, and the ſuppoſed enemies of Gods Church and Children, yet as I am a Chriſtian I dare not judge them, or curſe them as many doe, or uſe any unlawfull means to remove them, (or under the pretence of pulling down one *Babell* to ſet up another:) What *David* did by way of prediction, as hee was a King and Prophet, againſt the inveterate and incurable enemies of the Church of God, I as an ordinary Chriſtian ought not to doe; I may live peradventure to ſee my enemies deſert upon them, which I may not deſire to ſee.

I am to judge charitably of the actions and intentions of my Governours, what I think peradventure is for my hurt, may be in-

intended, or at leaſtwiſe turned to my good, I muſt walke by the Rule of Gods Word, and follow the examples and precepts of my Saviour, *To pray for them that hate mee, and to doe good to them that perſecute me*, And not forget to pray for all that are in authority, that I may live a godly life under them in all peace and quietneſſe. Why may I not ſuſpect that this long enjoyment of the Goſpel in peace and plenty, hath produced evill effects in mee aſwell as in my Governours? But be my Governours what they will I have learned to obey all their lawfull commands, and thank God that I may live under ſo happy a command; If they command me to do no otherwiſe thē what is juſt and right, I muſt and will willingly doe it. Neither dare I neglect my duty to them, though they forget theirs to me: For their offences and neglects to mee ſhall not excuſe mee to God nor them, for my offences and not performances of mine to either of them.

Fifthly, I dare not but look at the hand of God, & not at the inſtrument only of my afflictions,

flictions, I know nothing can come to paſſe but by his permiſſion. I am aſſured that ſinne is the prime cauſe of all my ſufferings, and I feare that ingratiude in not being thankfull, and walking worthy of thoſe great mercies received, hath been a principall cauſe why God hath ſhut up the hearts of ſome of our Governours at this preſent, as is much feared.

Sixthly, I know God will correct his children for their ſins, and in the execution of his judgments on the World he will begin at his owne houſe, either to worke out ſin, or to worke in grace, or to make that Grace more manifeſt which is already wrought. I know that the end of Gods correction is Reformation, till then, if ſmaller afflictions will not prevaile greater ſhall, if not one kind then an other, if the ſword of our enemies doe not, the ſwords peradventure of our own amongſt our ſelves ſhal, if not they, peradventure the Peſtilence, or the Famine, or ſome other ſhall. Sundry of which ſometimes come together, to let the World know, that our afflictions come not

*immediate* from any one ſecondary & inſtrumentall cauſe, but that it is from the wil and pleaſure of the Almighty ſo to order and to diſpoſe it, who will not take off his judgements as the effects, till our ſins as the cauſes be removed.

Seventhly, I dare not uſe any unlawfull means to eaſe my affliction, I know no better way then by Humiliation and Prayer to God for a ſight of thoſe ſinnes whereby I have provoked him to wrath, and for grace, and true repentance for the ſame, and Remiſſion by the merits of my Saviour Ieſus Chriſt; And then to apply my ſelfe with all diligence to all lawfull meanes to remove them, yet I am not to put too much confidence in them. I could never yet finde any benefit by impatience under the hand of the Almighty, I have found more afflictions procured thereby, and I am aſſured that the Church and Children of God never loſt by patient ſuffering.

Eighthly, As I know that Gods Decree in his determination of judgments ſhall be fulfilled, ſo I am confidently aſſured, that when the

the time of his deliverance is come, all the power and ſubtilty of the Devill and his inſtruments, as they ſhall go no further then he hath limited them, ſo they ſhall not hinder him from taking off his Rod when hee pleaſeth. For he is able to bring his will to paſſe by means, without means, and contrary to means. Rather then his children ſhall not have their due reliefe, The Sea ſhall part, the Earth ſhall open and ſwallow up their adverſaries, or fire ſhall come downe from Heaven and deſtroy them. And this may comfort Chriſtians, that God reignes and rules as King in Heaven, the cauſe of his Church and Children is his, and he beholds and governes the inhabitants of the earth, he hath the hearts of all in his hand, hee can turn them or overturn them when hee pleaſeth for the good of his, When our ways pleaſe him Hee can make our enemies be at peace with us, and the ſame hand to heale us that hath wounded us, It is he only that can make men to be of one heart, and one minde, and to make all things to work together for the beſt of them that love him.

To

To conclude, I hope by this time you have received full ſatisfaction, why I have refuſed to ſubſcribe, yet let mee aſſure you that if the Parliament ſhall think fit to alter that Government, I dare not, in conſcience, and duty to the Proteſtation, refuſe to be governed by it.

Be confident, that not only my Prayers, but my true endevours have been, and by Gods Grace ſhall continue, for Reformation. I know God hath ſuffered many of his deare Saints and Children to fall into great and hainous ſinnes and offences, yet when he hath duly chaſtiſed them, after true repentance hee hath made them greater inſtruments of his Glory, and the good of his Church, then in former times they were.

I muſt expect for this, aſwell as the reſt of my endevours for Truth and Peace, your uſuall jeeres, ſcoffs, and cenſures of reprobation and the like, but my comfort is, that God knoweth who are his, and who are the true Friends and Enemies of the Church

and State, and that I have ſyncerely diſcharged my conſcience, according to that weake talent I have received, in obedience to the Proteſtation, for the good of both.

I therefore you ſhall remayne ſtill my adverſaries for ſo doing, peradventure I may for a while longer ſuffer, yet it ſhall comfort me, that it is for wel-doing, Whereas when you ſhall ſuffer as evill doers, you may (without timely repentance) everlaſtingly periſh in the gain-ſayings of *Core*. For though hand joyne hand in hand, God will not ſuffer the wicked to goe unpniſhed. If you find any Materiall errour herein informe and convince mee thereof, and I doe aſſure you on the Faith of a true Proteſtant, I will endevour Reformation, the like I commend unto you hereby, and expect the ſame from you as a triall of your profeſſion, which I ſhall plainly diſcover if wilfully you continue and perſiſt in a known errour, and ſo I bid you Farewell,

Remayning a conſtant Friend to Truth

and

and Peace, the only ſupport under God of the welfare of the Church and State,

And Yours *I. W.*

*Ianuarii primo*
1641.

*FINIS.*

New

# MATTERS

## Of Note made knowne to this Kingdome.

1. A true ard perfect Relation of the Apprehenſion, Examination, conviction, condemnatiou, and confeſſion of *Andrew Roe*, and *Thomas Reynolds*, two Popiſh Prieſts, who for ſeducing his Majeſties liege People, were drawne, hang'd and quartered at Tyburne, on *Friday*, the 21 of *January*, 1641.

2. The names and facts of the other priſoners, executed at the ſame time.

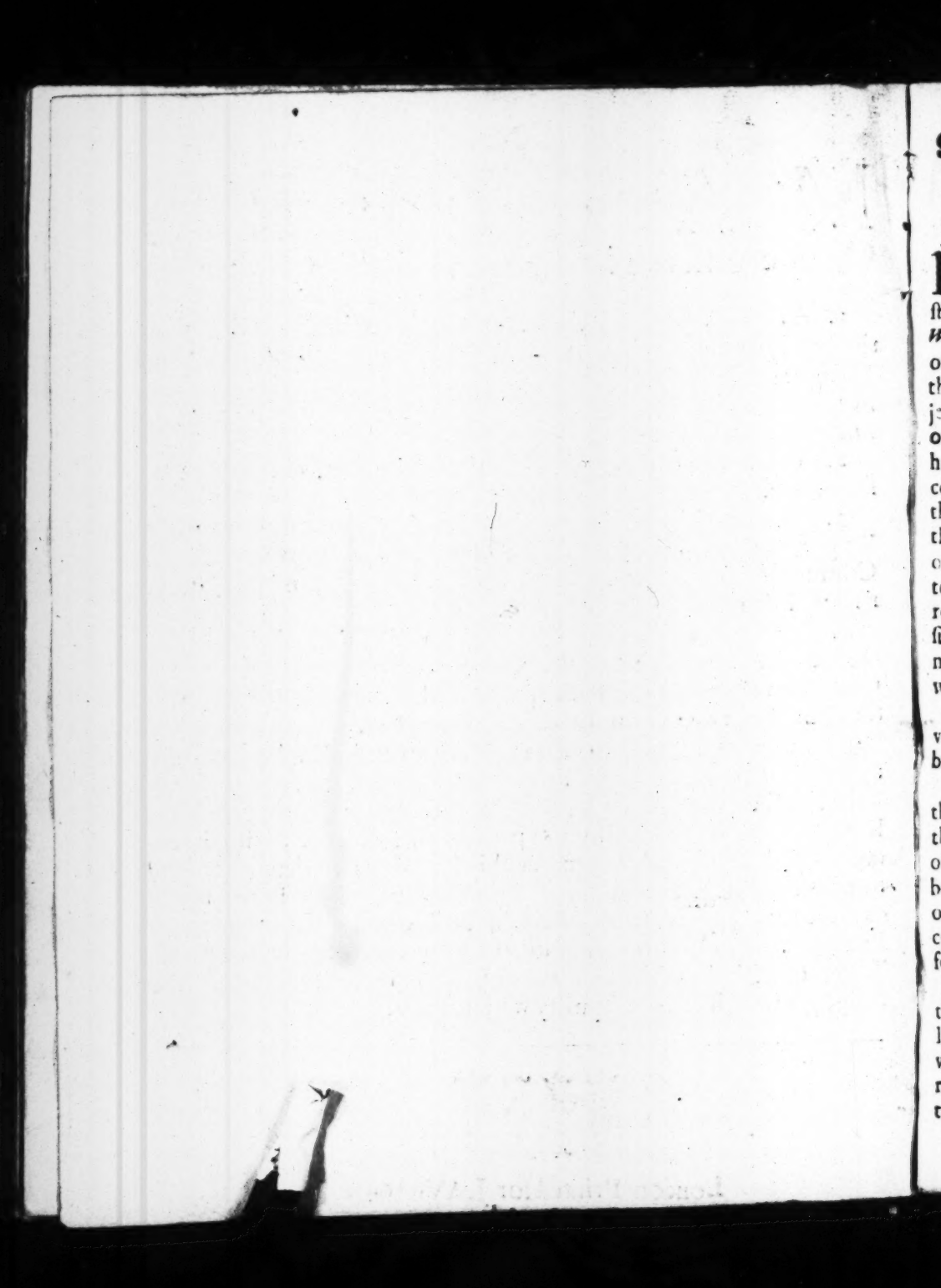
3. The humble deſires of the Scotch Commiſſioners to the Kings moſt excellent Majeſtie. Together with the names of the ſaid Commiſſioners, and an Order of the Houſe of Commons, declaring their kind acceptance thereof.

4. A moſt ſtrange letter which was found in the old change. *Jan.* 18. and directed with a Croſſe, To the right Reverend Father in God, *Mathew Wren*, Lord Biſhop of *Ely*, being preſented and read the ſame day at the Committee in *Grocers* Hall.

5. A new Proteſtation againſt the Parliament in England, and alſo againſt all Proteſtants, made by the Rebels in *Ireland*.

Laſtly, the diſcovery of a great and bloody Treaſon againſt the King of *Portugal*, plotted by 25 perſons of eminence, who intended to kill the King, his Queene, his Son, and two daughters, and to burne the Palace and City all in one day, which being found out, ere their project tooke effect. 4 Noblemen, 4 Gentlemen, 3 Biſhops, and one of the Inquiſition were executed for the ſame. Together with the Biſhop of *Lamego*, who had lately crown'd the King, yet was ſince found guilty with the reſt.

London Printed for J. W. 1641.



IT is not yet full ſix weekes ago, ſince the ſeven Arch Ieſuits, *Abbot* alias *Rivers*, *Wilmore* alias *Turnar*, *John Hammond* alias *Lackſon*, *Edmond Cannon*, who ſtiled himſelfe Biſhop of *Calcedon*, *Walter Coleman*, *Edmond Fryer*, and *Peter Wilford*, were apprehended, convicted and condemned according to the Lawes of this Kingdome, provided in that behalfe for ſeducing and ſtealing away the hearts of his Majeſties liege People from their obedience and lawfull ſubjection to his Royall Crowne, and dignity, whoſe quarters had now hung upon the ſeverall gates of the City, as an Emblem of their hatefull conſpiracies, had not the Kings mercy, far above their deſerts, at ſuch a time when they could expect nothing in juſtice but a ſudden and ſhameful death, repriev'd them from the gallowes, and gave them a longer time (if it bee poſſible for them ſo to doe) to ſee their erroneous oppinions, but what good uſe doe they or the reſt of their fellowes make of this, is it not rather an encouragement to them in their evill courſes, ſurely it is to evidence the more clemency they receive from his Majeſty, the more eagerly they labour to bring his Crowne in ſubjection to their holy Father the Pope, but let them know, forbearance is no quittance, they are ſtill in the hands of Iuſtice, and an extraordinary fee will ſet young Gregory a worke at any time.

They being reprieved, two more came upon the ſtage, and acted their parts very bravely for a time, till at laſt they were forct to take their *Exit* at Tyburne.

Ones name was *Andrew Roe*, who upon his firſt apprehenſion was put in the Fleet, from whence ſome in the houſe ſoone perceiving his profeſſion by the obſervation of his carriage) he was removed to Newgate, the fitteſt place of the two: The others name was *Thomas Reynolds*, who was taken at his chamber neere Turneſtile, and bound over to anſwer for himſelfe at the next Seſſions, which being come and both brought before the Bench to their tryall, one confeſt he had beene a Prieſt 30 yeares, the other that he had bin condemned for the ſame fact 12 yeares before in Surry.

Both expreſt themſelves very willing to dye, ſaying they could not ſpend their blood in a more honourable cauſe, as for their Religion they were firmly reſolved to live and dye in it, being aſſured they ſhould not loſe their reward, but have their names canonized for Saints among Catholiques, and inrold by Angels in Heaven: whereupon the Recorder proceeded to give ſentence of judgment upon them, which was, that they muſt bee carried from

thence back againe to the place from whence they came, and from thence on Friday following be drawne on a Sledg to Tyburn, there to hang while their bodies were almoſt dead, then to be cut downe, diſmembred, have their hearts and Bowels burnd, and after be divided in quarters, and their limbs left to the diſpoſall of his Maieſty, which ſentence was executed upon them Ian. 21. diverſe being there to heare ſome confeſſion, but there was nothing at all ſpoke by them to any purpoſe, for after they had ſung a Pſalme in Latine the hangman gave them a ſwing, and after proceeded to the reſt with much Dexterity, their quarters were brought back to Newgate in Baskets about noone the ſame day, and are to be ſet up upon 4 Gates of the City.

## The Names of the Priſoners condemn'd this laſt Seſſions.

Andrew Roe, a Popiſh Prieſt, who upon his examination expreſt himſelfe very willing to dye, confeſſed he had bin a Prieſt 30 yeares.

Thomas Reynolds, another Popiſh Prieſt, condemn'd 12 years ago in Surry for a Prieſt.

William Meſſinger, for Burglary, he rail'd againſt the Bench and Iury, telling them he would pray in Hell, that the fire might burne and ſcald them, for he knew he ſhould meet them there

Iohn Glover, for killing a man in the ſtrand.

Iohn Franke. Andrew Cartwell for picking of a pocket.

Iames Hedges, who with foure more rob'd a Houſe, under the Pretence of ſeeking for Papiſts.

Iohn Owin, Edward Staples, Thomas Hodges, all copartners in the foreſaid exploit, and found guilty, but ſau'd by their bookes.

Thomas Hutchings for breaking open a Gentlemans chamber in Grayes Inne.

Elizabeth Lees, repriev'd, being with childe.

## The Humble deſires of the Commiſſioners of Scotland, to the Kings moſt excellent Maieſty.

We your Maieſties humble and faithfull Subiects, conſidering that the mutuall relation betwixt your Maieſties Kingdome of Scotland and England, is ſuch, as they muſt ſtand or fall together, and the diſturbances of the one, muſt needes diſquiet and diſtemper the Peace of the other, as hath bin acknowledged by them both, and eſpecially in the late Treaty which is ratified in Parliament, and confirmed by the publike Faith of the Eſtates of your Maieſties ancient & Native Kingdome of Scotland.

So

So that they are bound to maintaine the peace and liberties of one another, being highly concerned therein, as the assured meanes of the safety and preservation of your owne: and finding our selves warranted and obliged by all meanes to labour to keep a right understanding, betweene your Majesty and your people, to confirme that brotherly affection begun betwixt the two Nations, to advance their unity, by all such wayes as may tend to the glory of God, and peace of the Church, and state of both Kingdomes. And likewise to proffer our service for removing all jealousies and mistakings which may arise betwixt your Majesty and this Kingdome, and our best endeavours for the better establishment of the affaires and quiet of the same. That both your Majesties Kingdom of *Scotland* and *England*, may be united in the enjoying of the liberties and peace under your Majesties Scepter, which is the most assured foundation of your Majesties honour and greatnesse, and of the security of your Royall Person, Crowne, and Dignity: we have taken the boldnesse to shew your Majesty, that we are heartily sorry and griev'd to behold these distractions, which encrease daily betwixt your Majesty and your people, and which we conceive are entertained by the wicked plots and practises of Papists, Prelates, and their adherents, whose aime in all these troubles, hath beene not onely to prevent all further Reformation, but also to subvert the purity and truth of Religion within all your Majesties Kingdomes, for which end, their constant endeavours have beene to stir up division betweene your Majesty and your people; by their questioning the authority of Parliaments, and the lawfull liberties of the Subjects; and really weakning your Majesties power and Authority Royall, upon pretence of defending the same. Wherefore, by Gods Providence being disappointed in your Majesties Kingdome of *Scotland*, they have now converted their mischievous counsels, conspiracies, and attempts to produce these distempers in your Majesties Kingdomes of *England* and *Ireland*. And therefore according to our duty to your Majesty, to testifie our brotherly affection to these Kingdomes, and to quit our selves of the trust imposed on us. We doe make offer of our humble endeavours, for composing these differences. And to that purpose doe beseech your Majesty in these extremities, to have recourse to the sound and faithfull advice of the Honourable Houses of Parliament. And so repose thereupon, as the onely assured and happy meanes to establish the prosperity and quiet of this Kingdome. And in the depth of your Royall Wisedome, to consider and prevent these apprehensions of feare, which may possesse the hearts of your Majesties Subjects in your other Kingdomes, if they shall conceive the Authority of Parliaments, and the rights and liberties of the Subject to be here called in question; and we are confident, if your Majesty shall be graciously pleased to take in good part, and give eare to these our faithfull and humble desires, that the successe of your Majesties affaires, howsoever now perplexed, shall be happy to your Majesty, and joyfull to all your people over whom that your Majes-

fty may long and proſperouſly raigne, is the conſtant and fervent prayer of us,

Your Majeſties faithfull Subjects, and Servants;

Earle *Lothian*. Earle *Lindeſay*. Lord *Balmerino*. Sir *Thomas Morton*. Sir *Thomas Hope*. Sir *Archibauld Johnſon*. Burgeſſes. Sir *John Smith*. Maſter *Robert Barkſay*. Maſter *Patrick Bell*.

*Die Lunæ* 17. Januar. 1641.

THe Houſe of Commons having conſidered, both that Paper given in to them from the Scottiſh Commiſſioners upon Saterday laſt, as likewiſe their advice lately given to his Majeſty, by occaſion of theſe preſent troubles, which at the entrety of the ſaid houſe, they have communicated to them, and finding therein a large teſtimony of fidelity to the King, of affection to the State, and of wiſedome for the honour, ſecurity, and peace of his Majeſties, and both Kingdomes, doth hereby declare that they have herein done that which is not onely very acceptable to this Houſe, but likewiſe that which is of great advantage to both Nations. And therefor: have ordered, that Sir *Philip Stapleton*, M. *Hampden*, M *Fynes*, M. *Pym*, M. *Arthur Goodwin*, M. *Long*, Sir *Henry Vane* Junior; or any three of them ſhall returne them very hearty and affectionate thanks in the name of this Houſe. And this Houſe doth further deſire them that according to their affections already expreſſed, they will continue their care and endeavours to remove the preſent diſtractions amongſt us, as alſo to preſerve and confirme the union betweene the two nations ſo happily begun.

*Hen. Elſing Cler. D. Com.*

*A true Copy of a Letter found in the Old-Change near to Cheap-ſide,*
December 18. 1642.

*MY LORD*,

THe late misfortunes that have lately befalne you have made us ſomething afraid, and would much more affright us, but that we know (and all the reſt of the Lords) have ſo good an Advocate as ſhe is, that we make no queſtion of your delivery, if that things fit rightly, but the baſe Commons are ſo beſt, that nothing can be done, but they one way or other heare of it; yet for all their wits, the plot in *Ireland* goes on well, and though they be like *Argus* at home, yet they ſee but like a mole abroad. The comon people are ſo rude, that they are not aſhamed to rayle againſt the good Queene, and I thinke that if they could, they would even pull her from her regall throne, but I much wonder at the King of *France*, that he doth ſuffer theſe things to be done, and defers his comming ſo long, but I thinke he will not procraſtinate the matter very long; for I had a letter from *France* the laſt weeke, which certified me that the King of *France* ſwore that he would not ſuffer theſe things to be done, though he loſt his life. Likewiſe the good Mother Queene is in working (God

aud

and our holy Father assist her) such a work as willbe very wonderfull, if it come to passe. My Lord be close and see the event. I hope to see you sit in the Cathedrall of Ely, in as much state as ever you did, to curb the Puritans, one thing more, the Citizens of *London* make great provision for war, if occasion be, almost every man and Apprentice hath a Musket, and other weapons, but wee feare them not; for they are not expert in using of them, but doe every thing in a disorder, that they one hinder another, but we have expert souldiers and Gentlemen, that are able to fight six to twenty of them, we have one thing more to certifie you of, that we are consulting together by what meanes wee may free you out of the Tower, and so you may escape beyond Sea, and then fearing nothing, for his holinesse will protect you, and so my Lord, we commit you to God. *Your loving Friends,*

From our lodging in *Covent-garden*, this 18 of *Jan.* 1642. F. P. T. Q. C. EL. T. H.

*A Copy of a Protestation shewed to me by* Garreldin *of* Waterford *Merchant, about the twenty of* December *last, I being with him, and foure other appointed to watch at the Key-gate of the City.*

THat whereas the Parliament of *England*, hath taken away his Maiesties Royall power from him, and hath left him but the name of a King his Highnesse loyall Subiects of *Ireland*, protest to spend our lives and estates, to maintaine his Maiesties said royall power and Prerogative, to him and his Royall Successours.

And whereas the said Parliament of *England*, hath used such cruelty to the poore Catholikes of *England*, as hath not onely extended to the losse of their estates, but some of their lives, and intended the like to us (had not the infinite goodnesse of God put into our hearts, to raise this war for defence of our selves) we desire this should be published, that the world may take notice of our iust cause we had to take up Armes, and require all to be ayding and assisting to us. *Thomas Monck.*

*A Copy of another Letter written from* Lisbon *in* Portugall.

THere have bin brought unto the place of execution, the Marquesse *de Villa Reall*, and his son, the Duke *de Camucha*; together with the Earle *de Armamar*, and *Don Augustino Manuel*; they were lodged that night at the house of *Diego Duarta*. Presently after, there was in the same night set up a Scaffold in the middest of the place of Execution, made with steps or degrees of Assent; upon the highest step there were set two Chaires, and made fast, one for the Duke, and the other for his Father: and on a lower there was set a chaire for the Earle of *Armamar*, and upon the boards lower, there was set another chaire for *Don Augustino Manuel*, so that they all did sit upon chaires or stooles, but one higher then the other. And there was made a Gallery for the house,

houſe, (wherein they were) unto the Scaffold all hung with Baies. After that, there were two high Gallowes ſet up; one at the ſide of S. *Anthonies* gate, and the other in the Street named *Eſcudeiros*, ſo that the Scaffold was in the midſt. The next day betweene 11. and 12. of the clocke there came unto the windows of the houſe, foure Corrigidours of the Court, and ſome authorized Officers. Thereupon came the Marqueſſe *de Villa Reall*, with a Monteere upon his head, a little ſtick in his hand, and with a cloake about him. After that he had made the firſt ſtep, he fell upon his knees, and made an elegant Speech, or lamentation, with great conſtancy, more then was thought; then the Herauld at Armes began preſently to cry, the King our Lord deſireth, that right be done: *Don Louys*, late Marqueſſe *de Villa Reall*, Traytours againſt the perſon of the King, and for the good of the Kingdome, and of the common people, ſhall be beheaded, his goods confiſcated for the royall Exchequer, and his memory baniſhed out of the world. The Marqueſſe came, as I mentioned before upon the Scaffold, with great courage, and ſate downe upon the chaire: then came the executioner, made his body and armes faſt, and cut of his head; and preſently the Marqueſſe was covered with a garment of Bayes. This being done, the Duke his ſon came forth, accompained as the Father; and the Herauld cryed, as before, untill the Duke came unto the chair, upon which his fathers body was, before whoſe feet he kneeled downe (kiſſing the ſame a thouſand times) and craved time, *To ſay one Pater noſter for his Fathers Soule*. Which being done, he went unto his ſeat, but more faint-hearted, and ſo was beheaded, and covered. That came the Earle of *Armamar*, (with a common Doore-keeper) and *Don Auguſtino Manuel*, which were executed likewiſe. Beſides *Pero de Baeſſa* and *Belchior Correa da Franca*, were hanged up at the ſide of S. *Anthonies* gate; and in the ſtreet nam'd *Eſcudeiros*, there hung *Manuel Valente*, and a Clerk; whereupon all the people began to part, and to cry, *God ſave* Don John, the Fourth.

Thwo houres after the 4. hanged, were quartered, and their quarters carried away. But beleeve me, this relation, and ſpectacle following doth change my blood, *viz.* The two Biſhops, and with them, the Biſhop *de Braga*, and the Inquiſitior *Mor*, for the ſame Treaſon, are caſt into the Tower of *Belem*, into deep pits, which run under the water, wherein there is no light, to end their lives there. The Biſhop *de Braga* recanted not, but ſaid to his laſt, that King *Philip* was his Lord, and that he did looſe his life for him. The reſt confeſſed their crimes, and alwayes cryed for the mercy of the King, *Don John* the Fourth, and eſpecially, he Marques *de Villa Reall*, who had written 3. or 4 ſheets of paper, craving his mercy: but the King had comitted it unto juſtice, and therefore would not intermeddle in pardoning any of them. *Beaſſa* would confeſſe nothing, and dyed reſolutely. Their intent was to kill the King of *Portugall*, his Queen, his Son, and two Daughters, and to burne the Pallace and City upon one day.

*I remaine your ſervant, &c.*

FINIS.

12

# AN EPISTLE DIRECTED TO ALL Iustices of Peace IN ENGLAND AND WALES.

by mr Bornard of Batcomc.

London, Printed for M. S. 1642.

TO

# THE VVATCHFVLL

Eyes in this our ſtate, the worthy *Juſtices*, Impriſoners of Maleſactors, and Preſervers of peace; that peace is wiſhed which paſſeth all underſtanding, with the zeale of God, in due execution of Iuſtice againſt the enemies of Chriſt, and our Countrey.

WHat furtherance your places of Iuſtice bee to Iudges, ſitting in the ſeate of judgement, is better knowne unto your wiſedome, and learned ſelves, then I can any way immagine or think. Yet I, by my light obſervation, perceive thus much, that without your vigelancy and faithfulneſſe; the Iudges cannot doe, what either their places require, or themſelves deſire to doe, for the good of our countrey. As therefore I have beene bold, in the zeale of God, and cauſe of Religion, humbly to petition them: ſo in like manner, I beſeech you, in your places, to doe this good for Gods Church, to ſearch out theſe walking ſpirits of Antichriſt; I meane the Prieſts and Ieſuites, that they may be conjured downe by the power of the law and ſword, which doe ſo audaciouſly riſe up, with contempt of the word and ſpirituall power of Chriſt. Likewiſe that the ſtatutes be executed upon open Recuſants, who too boldly dare to profeſſe themſelves of the Popiſh Church. And withall, that a circumſpect eye bee had of our Church-Papiſts: ſuch, as for all their open comming to our aſſem-

blies, doe ſufficiently in many particulars, declare themſelves to be in their comming to Church, the very meere ſervants of Men; their courſe at home, and abroad, being duely examined. And that you may ſee, what may truely, and without breach of charity, be thought of theſe, I will be bold with a godly learned friend of mine, to ſet downe unto you, what he concerning theſe Church-Papiſt, openly delivered, as a preface before his Sermon once, at *Pauls* Croſſe, word for word, as neere as may be. His affirmation was this:

Mr. R. B.

*Conformity to the Oath of allegiance, and other outward formall ſatisfactions of the State, concurring with a reſolution to continue in Poperie, is farre more pernicious to the State, then open and profeſt Recuſancie.*

I ſay it againe (ſaith hee), A fellow which hath taken the oath of allegiance; *firſt*, either by power of ſome Popiſh diſpenſation, which great men eſpecially may eaſily procure, becauſe by their wit, or worth, or high roome, they may be more notoriouſly ſerviceable to the Church of Rome; or *ſecondly*, by proportionable deduction of ſome warrant to their conſciences in that caſe, from that breife of *Pius Quintus* in the Queenes time, mentioned before, which any vnderſtanding Papiſt will eaſily apprehend: or *thirdly*, by the coſoning art of mentall reſervation, of which (perhaps) ſome of their Prieſts & cunninger ſort, eſpecially of the equivocating generation, will bee ready to make advantage of; or *fourthly*, by reaſon of wideneſſe of conſcience, even directly and groſly againſt the corrupt notious and inſtructions therof; which is much incident to the more ignorant and inferior rancke of Papiſts, who through baſeneſſe and lowneſſe of ſtate, are exempted from inteligence with the Conſiſtorie of Rome, and acquaintance with the liberty of many popiſh reſolutions in ſuch caſes, and having no grounded and reall aſſu-

aſſurance of ſalvation in that profeſſion (which is an inſeparable miſerie to popiſh heriſie), dare not hazard their temporall happineſſe, for any hope of future comfort they are ever like to have, or reape by ſuch a miſerable religion: I ſay, a fellow having thus taken the oath of allegiance either by popiſh diſpenſation, mentall reſervation, or directly and groſly againſt the checke and contradiction of his popiſh conſcience, is by accident, and by conſequent, farr more Peſtilentiall to the State then he was before, for ſuch reaſons as theſe:

*By this formall outward falſe hearted conformitie.*

Firſt, he diverts and declines the watchfull eye of ſtate-iealoſie, from ordinary excubation and vigilancie over his popiſh villanies and machinations, from a more narrow particular inſinuation into his vnder-ground vaults, and timely obſervation of his engroſſing too much gun-power; and ſo workes a great deale of miſchiefe vnobſervedly, fearfully vndermines, without any countermine of policie; and concurrers moſt danderouſly with the outraged malice of that *man of ſinne*, for the waſting of our Church, and diſ-ſtrengthening the State, without ſence or ſuſpition.

Secondly, he is vnworthily armed with the reſpect and reputation of a good ſubiect; and ſo may more boyſterouſly and with greater bravery, wound and weaken the better ſide; vexe goodneſſe, and good men, more boldly without controlment, and ſecretly promote Poperie, and hinder proceedings againſt Papiſts, even with authority, and ſome colourable oſtentations of ſafer policie, and floriſhing pretences of deeper reaches into the miſteries of State.

Thirdly, hee may thereby give deeper wounds into the heart of the truth, through the ſides of thoſe they call Puritans; and over their heads doe his worſt to knocke out the braines of the bleſſed Goſpell of the ſonne of God. It is in-

credible, what a world of wrong and miſchiefe is wrought vpon the truth which we profeſſe, and true profeſſours thereof, by politicke conformable Papiſts, vpon the woefull advantage of certaine Miniſters inconformitie. If ſuch a fellow ſpie out a conſionable painfull Miniſter, and finde him obnoxious to the rigour of the law, but in the leaſt point; and that (perhaps) out of a peacefull tenderneſſe of conſcience, while himſelfe is in heart a ranke traitor to the State. O then he plies the advantage with much malice and bitterneſſe, by informations, aggrapations, exaſperations fawning concurrence with Eccleſiaſticall Courts, untill hee have procured the putting out of that burning & ſhining lampe, (for he well knowes, when ſuch lights expire, the noyſome ſnuſe of Popery is like enough to infect that darkeſome place:) and God knowes, all this is done, not for preſurvation of peace, as he publikely pretends; but for promotion of Popery, which he ſecretly intends. I woul to God, the reverend Biſhops and Fathers of our Church, would wiſely thinke of this point, before it be too late. I ſpeake not heere any thing to harden the Separatiſt, or any truly tumultuous; but to point out a dangerons depth of the *miſterie of iniquitie*, which worketh peſtilently upon ſuch advantages. I rather pray, that all the bleſſings of the God of peace, both in this world, and in the world to come, may be heaped upon his head, whoſoever hee bee, which doth any way (with holineſſe and good conſcience) labour to further the peace of our too much diſtracted Sion.

Fourthly, he that conformes, in outward obedience, to the State, by warrant of Popiſh diſpenſation, muſt labour to recompence the Popes liberality in that kind, with ſome more remarkable and notorious ſervice to the See of *Rome*. Hee ſhall finde himſelfe, out of a ſenſe of ſuch extraordinary favour from that unholy Father, bound in conſcience, and ingaged in congruitie, to be more ready and reſolute

upon

vpon occaſion or advantage, upon any deſperate adventure and high attempt, for the advancement of his triple infernall crowne.

Fifthly, hee that with wilfull inlargement of conſcience, and ſecret ſturdie reſolution, takes the oath, will eaſily and naturally grow revengefully inraged againſt the righteous Torturers, and conformers of his corrupt and exorbitant conſcience.

The conſcience receiving a ſting, transfuſeth the ſmart into the affections, Which when they feele, they are preſently furiouſly inraged againſt the occaſioners of that their bitter miſery. And therefore I am perſwaded, ſuch a fellow, ſo taking the Oath, howſoever he may beare himſelfe reſervedly, is afterwards tranſported, with more violent and implacable ſpite, againſt the power of that truth, and patrons of that profeſſion, (a ſacred zeale where of hath juſtly brought a racke and vexation upon his miſguided conſcience) then he was before. And aſſuredly, if the times ſhould turne, (which God forbid) wee ſhould finde the Church-Papiſt, and thepoliticke conformable *Pſeudo-Catholicke*, more mercileſſe & blood-thirſty againſt us, then the Recuſant. Though the beſt of them, no doubt, at that day, would be as a Brier, and ſharper then a thornie hedge; nay even as a woolfe in the evening. For there is no malice neere unto the malice of Popery, ſave the malice of Hell.

Vpon theſe grounds alſo, I have thought, that as the ſtate of a Church-Papiſt, obſtinated in popery, is moſt damnable in it ſelfe, (even the popiſh Doctours themſelves being witneſſes) as I have proved elſewhere: (ſee my book of legall repentance, p. 59.) ſo it is moſt dangerous to the State.

I ſpeake not this to drive or detaine any Papiſt from the Church, for I pronounce unto him, out of the word of life

and

and truth, hee muſt flie out of Babylon, into Sion, if ever hee will ſave his ſoule: but to let him know, that comming to our congregation, he ought with humility, reverence, and prayer, to ſubmit his underſtanding to illumination with truth, and his heart to ſanctification with grace, both for the procurement and comfort of his owne ſalvation, and the contentment and ſafety of the State. Otherwiſe, as his dangerouſneſſe to the State is evident and extraordinary: ſo his owne damnation ſleepeth not. For, if popery were truth, as it is not, but the very doctrine of Divels; yet his State is damnable, becauſe he ſhould ſo, deny Chriſt before men: if it be falſe, as indeed it is, and moſt accurſed from heaven, then hee juſtly periſheth in his hereſie.

But, it may be, ſome will here reply; what can poſſibly be more required, and exacted from theſe men, then conformity in outward obedience to the State? what better ſecurity, or ſurer bond, can be thought upon, then an oath, the ſacred and ſoveraigne inſtrument of all juſtice and obedience amongſt men? what further invention of State, ſhall be able to ſtay the fearefull miſchiefes, that hang hourely over our heads, from this malicious and murtherous generation?

I anſwere, none in the world, while they ſtay amongſt us: not the moſt exquiſite and quinteſſenticall policy of all the wiſeſt States, that lie under the face of the Sunne, can affoord helpe in this caſe. Idolatry is ever attended with this inſeparable curſe, that it will plague the kingdome that nouriſheth it, and pay it home at length with a witneſſe, except ſome right round, and reſolute courſe be taken in the meane time, for the rooting of it out. And indeed the depthes of the miſtery of iniquity are ſo unfathomable, that they cannot be ſounded by the Plummet of any honeſt and Chriſtian policy, without diving into the bottome of Hell.

It

It is a right juſt and holy thing, to give them the oath, and to bring them to the Church. But their violations of oathes, diſpenſations, equivocations, mentall evaſions, corruptions of conſcience, and execrable tranſgreſſions of all lawes, both of God and man, of nations and nature, are ſo infinite and endleſſe; and they ſo mingle their concluſions of State, with the very confuſions of hell; that it is even in proportion as eaſie, to chaine up thoſe damned ſpirits, from tempting men upon earth; as to bridle thoſe blood-thirſty monſters, from undermining and overturning thoſe States; which profeſſe the truth of Chriſt, if power and meanes were anſwerable to their malice and revengefull humours.

It was a royall providence of our gracious Soveraigne, in his firſt ſpeech in the Parliament, to admoniſh the Papiſts, that they would not ſo farre preſume upon his Lenity, as thereupon to thinke it lawfull for them, daily to increaſe their number and ſtrength in this Kingdome: whereby, if not in his time, yet leaſt in time of his poſterity, they might be in hope to erect their religion againe. But it is more then manifeſt, by daily and woefull experience, that their maine end, all their plots, practiſes, ſtrange inſolencies, & the whole ſpheare of a world of Papiſt, that ſwarme amongſt us, hold a ſtrong oppoſition and counter-motion to that gratious counſell and firſt motion of his Majeſtie. A bleſſed and happie thing had it beene, had his Princely pleaſure beene followed in that point. For aſſuredly, were we rid of the Papiſts; and were Idolatry baniſhed out of the Kingdome, as in conſcience, and policie, reaſon, and religion, it ought: the King and his poſterity, by the mercies of God, might ſit upon the throne of England, as faſt as the ſtrong and mighty mountaines upon their ſure foundations. Oh, then would the forraigne mint and forge of popiſh miſchiefe, diſcontinue and expire. Ieſuites, the devills

K. Iames

vills Iourneymen, would take breath, from hammering any more, their helliſh powder-plots in haſt. That malicious and murthering generation would grow diſhartened and unſpirited, for matter of project, and conſpiracie, againſt this noble State. The royall perſon of the King would have none about it, but Angels, and good ſubjects. The concurrent furie of the greateſt enemies in the world, durſt not entertaine a thought of invaſion, or ſtirre a finger againſt the unconquerable glory of our peace. For certainely, the crowne of this kingdome is incireled and ſurrounded with ſuch infinite and endleſſe variety of popiſh inſidiations; and ſtands farre more liable to the furious thirſt of forraigne ambitions, upon this ground principally; becauſe they hope, when time ſerves, to finde amongſt us, a ſide and faction of Papiſts, to ſerve their turne. Cut the thread of this hope; and cut the throat of all plots againſt the Kings perſon; and cruſh the Popes heart, for any probability, or poſſibility of ever re-eſtabliſhing, and erecting his accurſed tyrannie, in this Iland againe.

Now this bleſſed buſineſſe of moſt important and higheſt conſequence, for the pleaſing of God, ſecurity of the State, and preſervation of his Religion, and royall ſeed, that now ſits with incomparable glory upon the Throne, would bee happily furthered.

Firſt, if lawes worthily provided in ſuch caſes, might have their courſe and current, without oppoſition, diverſion, partiality, interception by falſe friends, or any cunning defraudations and deluſions of the holy intentions thereof.

Secondly, if on our ſide there were but halfe the care and conſcience, for the maintenance of Chriſts truth, and extirpation of the infectious hereſies of the man of ſinne, which are incompatible, both with ſalvation of mens ſoules, and the ſafety of imperiall Crownes: as there is curiouſneſſe,

neſſe, and cruelty, in Popiſh Kingdomes, for the continuance of Antichriſtianiſme; and, by a bloody inquiſition into the very thoughts of men, (the greateſt ſlavery that ever the ſunne, or the world taſted) for the baniſhing and barring out, even of all poſſibility, (ſo far as in them lies) of reformation, plantation of primative truth, and profeſſion of grace.

Thirdly, and above all, the plantation and protection of a conſcionable learned miniſtery, muſt doe the deed, when all is done, and ſtrike the deadlyeſt and irrevocable blow into the heart of the Pope, if the never-erring Spirit of God have told us the truth, 2 *Theſ.* 2.8. The Lord will conſume the wicked man, with the ſpirit of his mouth. Policy, State, wiſedome, confederations of Chriſtian States, invention and execution of good lawes, the diſarming and diſabling of the Popes vaſſals, and the like are very notable and needfull meanes, glorious attendants, and aſſiſtants unto this holy worke. But the ſword of the Spirit, managed by the hand of a powerfull miniſtery, muſt ſtrike off *Holoſernes* head; and knocke out the braines of that great *Goliah* of Rome, which with intolerable inſolency doth reviſe the hoſt of the liviug God, and trample upon the neckes of the Lords annointed. The Champions of Chriſt, in the battell of the great day of God Almighty, at Armageddon, may beare themſelves bravely, and triumphantly: but the ſpirit of the mouth of the Lord Jeſus, ſhall carry away the chiefeſt glory of the day, in that conqueſt and confuſion of Antichriſt, and in laying his triple crowne in the duſt.

But in the meane time (untill the Lord put to his helping hand, for ſetting thoſe meanes on foot, with reſolution and conſtancy) it is a matter of prodigious amaſement, to conſider, how mightily impunity of popiſh idolatry provokes the wrath of God againſt us, and in what danger we ſtand;

the State, the Goſpell, the royall perſon of the King, the dayly invaluable hope of the ſucceſſion of his children, and particular welfare of every loyall ſubject in the land. For, if any man be ſo voyd of braine, to doe himſelfe and the State that wrong, as to thinke that there are not ſtill new miſchiefes on foote, and ſecret workings againſt us ſtill, by powder-plots, Pariſian Maſſacres, or ſome proportionable vilanies: let him thinke there is no divill in hell, no Pope at Rome, no malice in the heart of a Ieſuite.

Me thinks, it is an aſtoniſhment beyond the comprehenſions of nature, reaſon, religion, policies of State: that ſuch an intollerable generation, ſo odious both to heaven and earth, with abominable Idolatry; ſo viſibly infamous, both to this and the other world, with many capitall characters of blood; ſo endleſſe and implacable, in their rageſull deſignments, againſt the crowned Majeſty of the Kings Throne; ſo prodigious in their plots, that they have caſt an inexpiable and everlaſting aſperſion, upon the innocency of Chriſtian Religion; ſuch furious Aſſaſins and Incendiaries, for murthering of Princes, butchery of people and e, firing of States; ſo inraged, even like Wolves in the evening, to ſwallow us up quicke (if the time did ſerve;) I ſay, that ſuch, in ſo orthodoxe a Church, and noble a State, ſhould by allowance, toleration, connivencie, or remiſſeneſſe, and paraliticall diſtempet of the arme of Iuſtice, or ſome thing, be ſuffered to receive encreaſement, and multiplication, both in number, and inſolency, to the great diſhonour of God Almighty, the continuall vexation of Gods people and good Subjects, and the moſt certaine hazard of the whole State, and the peacefull ſucceſſion of the Kings poſterity. It would never be, but that the Lord in his juſt indignation, intends, & prepares us for ſome dreadfull judgement. And I am afraid, Papiſts will be the men, to execute

Gods

Gods heavie wrath upon us: becauſe they are a principall matter in the meane time, of high offence againſt his Maieſty.

To let paſſe infinite more of very ſpeciall, and materiall ponderations, to this purpoſe; conſider, I pray you, but this one point, with feeling apprehenſions, which is able to inflame the heart of an ingenuous Heathen with extraordinary indignation. I am perſwaded, there was not a Papiſt in this land, whatſoever may be pretended, or proteſted to the contrary, but did heartily rejoyce, at the taking away of that thrice, nay thouſand times noble and bleſſed Prince, P. H. of ſweeteſt memory, for which the heart of every true Subject, did bleed moſt worthily, even teares of blood. Now, what a rufull caſe is this, that ſuch vipers ſhould be nouriſhed in the bowels and boſome of this Kingdome; the breath, heart, and life whereof, they hartyly wiſh, and would rejoyce to have extinguiſhed? To conclude the whole point for the preſent: it is the generall joynt conſent, and current concluſion of all the Chriſtian orthodox reformed Churches upon the face of Europe; and it is worthyly, and unanſwerably demonſtrated by our graeious Soveraigne, that K. I. the Pope is Antichriſt; and Rome, myſticall Babylon. Some particular men, (out of curioſity and conceit of their owne wit, affectation of ſingularity, doting addiction to popiſh writers, want of further illumination in the point, partiall inclinations towards the divinity of Rome, or the like) may diſſent, without prejudice of a truth, ſo univerſally reſolved upon, by Divines of beſt learning, and fincereſt judgement. If ſo; then tell me the meaning of ſuch places as theſe; and to whom the ſpirit of God directs the edge and execution thereof.

Reward her even as ſhee hath rewarded you, and give her double, according to her workes: and in the cup that ſhee hath filled you, fill her the double; *Rev.* 18. 6. And

And the ten hornes, which thou ſaweſt upon the beaſt, are they that ſhall hate the whore, and ſhall make her deſolate, and naked, and ſhall eate her fleſh, and burne her with fire, *Revel.* 17.16. This prediction by the judgement of the beſt divines, hath the power, and paſſeth into the nature of a precept, and therefore is charged as a commandement, upon thoſe of whom it is ſpoken.

Theſe, and the like, doe indeed ſtrongly confirme, and make good thoſe three propoſitions of that learned man, and excellent light of *Heildelberge*, in his booke *de iure regum*, pag.6. *& ſequ.* The ſumme whereof may bee contrived into this concluſion; Princes and Magiſtrates, with their ſwords and ſcepters; Preachers, by the word and writings; private men, by Prayer, and all lawfull oppoſition, ought to doe their their beſt and utmoſt, to bring confuſion upon that *man of ſinne*, and his accurſed doctrine. And thus to follow the councell of the bleſſed Spirit, in rooting out the limbes of Antichriſt, and Antichriſtianiſme, is ſo farre from being perſecution, that it is a very glorious ſervice unto the Majeſty of the God of heaven. The neglect whereof, and impunity of Idolatry is able in ſhort time, to ſhake the pillers, and diſtrengthen the ſinewes, to decrowne the head, and ſhorten the raigne of the ſtrongeſt State, and moſt potent Prince in the world. Delayes are dangerous; Policy to the contrary is pernicious, and counivency, cruelty; in ſuch places where theſe ſayings have place *bleſſed ſhall he be, that taketh and daſheth her children againſt the ſtones*, Pſal. 137. 9. *All yee that bend the bow, ſhoot at her, ſpare no arrowes: for ſhe hath ſinned againſt the Lord*, Ier. 50. 14. *In as much as ſhe glorified her ſelfe, and lived in pleaſure, ſo much give yee to her, torment and ſorrow*, Revel. 18. 7.

In the meane time, vntill the holy Spirits counſell and commandement to this purpoſe, be taken to heart, and throughly

throughly put in execution, I pray the Lord to ſtay their rageful malice, and to turne their popiſh murtherous hearts for whetting any more ſwords, to ſhead the blood of the Lords annoynted: or elſe, to turne the ſharpeſt ſwords from the point, with a cutting edge on both ſides, even up to the very hilts, in their owne hearts blood. And in deſpite of hell and Rome, good Lord, wee pray thee, let King *Charles* flouriſh ſtill, with a crowne of glory on his head, and a ſcepter of triumph in his hand, and ſtill waſh his Princely feet in the blood of his enemies.

Thus much I thought good to Epiſtle at this time, for the diſcharge of my owne conſcience, and the needfull refreſhing your memories, with the apprehenſion of thoſe dreadfull dangers, which howerly hang over our heads, by reaſon of the impunity of Popiſh Idolatry, and the endleſſe inevitable malice and machinations of the Papiſts. We have had provocations, and warnings enough; from this place, from the Parliament houſe: from heaven, by Gods meſſengers; from hell by the powder-plot, from *Ireland* by their heathen Tyranny from Rome, by the roring of their Buls; from *France*, by their maſſacres, and butchery of their Kings: by more mediate, and politicke; by immediate and miraculous revelations, diſcoveries, deliverances: by a blacke and bloody catalogue of moſt hatefull and prodigious conſpiracies, which runne parallell with the golden fine of Queene *Elizabeths* life; by the dayly villanous libels of the ſwaggering runagates of our countrey; baſe and illiterate pamphlets, ſtuft with ribaldrie, and railings, and perſonall ſlanders, impudencies, out-facings, utterly without any paſſage or impreſſions of grace, or gracious ſpirit. A thouſand times, a thouſand wayes; And yet what good have they done, ſith nothing will ſerve the turne? Gods will muſt bee done. For mine owne part, I have delivered mine owne ſoule. If any will

will not take warning, whom it concernes, his blood be upon his owne head.

But bleſſed is he, who forc-ſees the ſtorme, and hide him ſelfe in the meane time, vnder the winges of Chriſt, and ſhelter of a good conſcience. With which Concluſion as hee ended, I alſo conclude, commending this pithie ſpeech of my ſo learned afreind, to your wiſedome and godly conſideration, your ſelves to Gods holy protection, and all your iuſt proceedings to his gracious bleſſing, that you may confidently look for a reward of your well doing in the end of your dayes.

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FINIS.

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13

# Nevvs from Hell, Rome, and the Innes of Court.

## Wherein is ſet forth the coppy of a Letter written from the Devill to the Pope.

The true coppy of the Petition delivered to the King at Yorke.

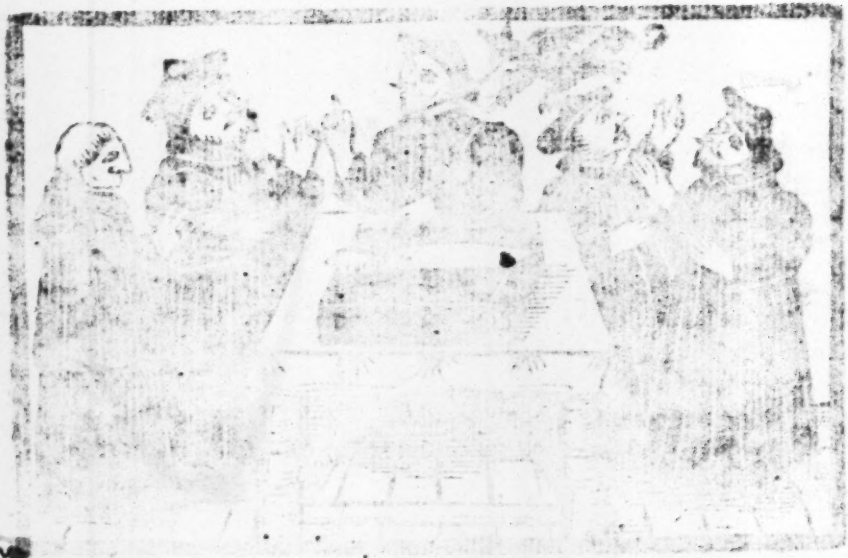
The coppy of certaine Articles of agreement betweene the Devill, the Pope, and divers others.

The deſcription of a Feaſt, ſent from the Devill to the Pope; together with a ſhort advertiſement to the High Court of PARLIAMENT, with ſundry other particulars.

*Publiſhed for the future peace and tranquillity of the Inhabitants of Great* BRITANY. By J. M.



Printed in the yeare of Grace and Reformation. 1642.



# TO OVR DEARELY BELOVED SONNE THE moſt Pious and moſt Religious Primate of the Romane Church, and to all our dearely beloved Children the Cardinals, and Lordly Biſhops in Europe.

*Haſte: Haſte: Poſte: Haſte.*

Your intire Prince and God of this world, *Lucifer*, Prince of Darknes and Superſtition, King of Stiks and Phlegeton, Supreame Lord of Gehenna, Tartaria, Colmakia, Samoyedia, Lappia, Corelia, and Colmagoria, Prince Abyſſus, and ſole commander of Seeberia, Alteenia, Pecheora, and of all the infernall furies and their puniſe, the Jeſuites, Prieſts, and Semenaries,

Sendeth Greeting.

MOſt dearely beloved Sonne, and you our dutifull Children, whoſe ſanctity we reverence, whoſe perſons we adore, whoſe wiſdomes wee admire, at whoſe policies we wonder, at whoſe power we muſe, and at whoſe invincible ſtratagems we ſtand amazed.

Nor can wee in the firſt place, but extoll, applaud, and moſt highly commend thee our deare Sonne for

the extraordinary care in the advancement of our Kingdome.

And as next in place the extraordinary diligent and vigilant care of all our beloved children the Lordly Bishops in the advancement of our Regall power to the great enlargement of our infernall dominions, by their rare and subtill plots, and stratagems.

And in a more speciall manner wee are pleased through our infernall grace and favour to extoll them for this their present and excellent invention, in sowing discord amongst the English hereticks, as also in provoking the Scots hereticks to an apparant opposition against their King, yea so farre as to an invasion of the Territories of England; all which services are most deare and acceptable unto us.

In respect of which services, as also for their fidelity to us and our Kingdome, we have caused our principall Secretary of estate, *Don Antonio Furioso Diabolo*, to make an especiall Inroulement of their names in our Calend, amongst those our deare servants the plotters of the *Gun-powder-treason*; and the most renowned the complotters of the former Invasion of England, in the year of grace 1588. and since the creation of the world 5609. both which services although their events were no wayes answerable according to our Royall expectation; yet those instruments that so freely adventured themselves in them, shall be ever renowned in our court infernall, and most acceptable to our person.

And for the better incouragement of these our trusty and wel-beloved servants, in the speedier advancement of this worke, now intended for the utter extirpation of

all

all hereticks, and increaſe of our regall power, we are pleaſed by this our Royall manuell to give unto them aſſurance of our aide and beſt aſſiſtance in the moſt efficacious manner that our Princely power can extend unto. And becauſe our former ſtratagems put in execution by our beloved Cozen and Counſellor the King of Spaine, were by him no wayes effected according to our Princely expectation: Wee have now therefore impoſed our Princely command upon our beloved ſervant the King of France, at the humble ſute made unto us, by our children the Lordly Biſhops, and by ſome of our ſervants of greateſt quality in the Realme of England, as alſo by our ſervants the Jeſuites and Romane Catholicks of England, to have a puiſſant armie in readineſſe for the Invaſion of England at ſuch a time, as thoſe our children and ſervants ſhall conceive it moſt convenient and efficacious.

And further our will and pleaſure is, that you our deare Son, ſhall ſtill perſiſt to ſtir up and incourage our children the Arch-biſhops, as alſo the diſciples and our loyall ſubjects and ſervants the Jeſuites, Prieſts, and Seminaries, to this worke, that they with all their might, together with our powerfull policies granted unto them, may ſtrive to effect this worke with all celerity; that we may once more ſee our Kingdome of Superſtition re-eſtabliſhed in the Monarchie of Great Brittain and Ireland.

The motives to be preſſed, inducing them to the expeditious effecting of the ſame is principally, their reſpect to our Kingly honour, next their own increaſe of greatnes, for we promiſe & aſſure them by the word of

a King infernall, That every of them ſhall raigne as Princes under us, not onely over the bodies and eſtates of men, but alſo over their ſoules, by and through the many infernall graces by us moſt freely and benignely conferred on them: and hereby, to make them the more ſenſible of theſe our ſeverall graces conferred on them, we are pleaſed therefore here at preſent to expreſſe but ſome few of them in particular, (as namely) pride, vainglory, hypocriſie, ſelfe-love of themſelves, and of this preſent world, love of will worſhip, and advancement of Idolatry; Together with that ſpeciall gift of covetouſneſſe, the onely pillar to all the reſt of our infernall graces conferred on them.

Thirdly, in reſpect of the cleare paſſage by us made for them, by ſetting the hereticks for this long time at variance amongſt themſelves, by our truſty ſervants the Lawyers, and advancement of Idolatry amongſt them: The onely meanes in our Princely wiſdome conceived to be to the breaking of the bond of unity and peace, thereby to provoke the great God of heaven to leave them to themſelves, and to our powerfull ſtratagems. We are likewiſe pleaſed to take ſpeciall notice of that ſervice done by our children the Lordly Biſhops, in working the diſſolution of the aſſembly of Parliament in May laſt paſt, 1640. by which meanes nothing was effected for the good of hereticks, either concerning their Church or Common-wealth, ſo as the ſucceſſe of this deſigne of ours was thereby nowayes hindered: you are likewiſe to let them know from us, that the Noblemen of England be diſheartened, the Gentry daunted, Communaltie divided, the number of our ſervants, the

Roman Catholicks infinitely increaſed, and the Realme in generall greatly oppreſſed, not onely by the ſundry Monopolies, but alſo by the invincible oppreſſing power of our children the Lordly Biſhops, the multitude of our ſervants the corrupt Judges, baſe minded Lawyers, ſeditious Atturnies, and woodden-headed Doctors of our civill lawes, Proctors, Prothonotaries, Regiſters, Advocates, Solicitors, and Apparators, whom wee have cauſed to ſwarme, like to the Egyptian Locuſts, over all the land, for the ſowing of diſcord, and blowing the coales of contention amongſt all the Inhabitants of the ſame, they having all of them long ſince received inſtructions by ſome of our infernall ſpirits, ſent forth from us to that effect.

You are likewiſe to let them know, that out of our Princely reſpect to them, & their damnable actions for our honour: We are pleaſed to take ſpeciall notice of that ſervice, which they moſt willingly endeavoured to effect for the confuſion of all the hereticks, inhabiting England, Scotland, Ireland, and the Netherlands, by the late (conceived) Invincible Armado, procured from Spain in the yeare of our raigne 1660. Which through the providence of the celeſtiall powers then over them, and the diſturbance of *Martin Harper Trump*, here below, failed of that ſucceſſe, which wee together with them expected and hoped for, to our no leſſe ſorrow then theirs.

Nor can we but applaud the diligent care taken by our children and ſervants of greateſt quality in that Kingdome, in preventing the diſcovery of that Invaſive plott by the hereticks, and their ſmall well-meaning

State,

State, through their ſpeedy flight to Dover Rode, and private conference there with *Don Oquindo*, the Generaliſſimo of Spaine to that effect; All which was moſt exquiſitely performed, eſpecially by our hiſpaniolized lack-latine Lord, our dearely beloved ſervant.

And laſtly our hope is, that this preſent plot ſet on foot by theſe our truſty and well-beloved children, and ſervants afore-named, and by their earneſt endeavours and our aſſiſtance once effected, will crowne all our labours to our unſpeakable terreſtriall glory, and their eternall favours by us to bee conferred on them in our Royall Pallace of perdition, where we have already impoſed our Royal command upon our truſty and wel-beloved cozen and counſellour, Peter Tretyacove Chancellour, Evane Becklemeeſheve our Knight Marſhall, Richardo Slowe Treaſurer, and Don Serborus grand Porter of our ſaid Pallace, to give them free admittance into our Royall Preſence.

Thus no wayes doubting of your ſingular care and diligence in fulfilling this our Royall will and pleaſure hereby expreſſed; we doe further impoſe our Royall favour and Princely reſpect to be by you preſented unto our truſty and wel-beloved cozen and counſellour your preſent Nuntio in the Court of England, as alſo unto our beloved children and ſervants, the Biſhops, Jeſuites, Prieſts, and Seminaries, our faithfull agents in this invincible plot; and alſo to all our faithfull ſubjects and ſervants the Roman Catholicks of England.

We are pleaſed to remaine your Royall Soveraigne and Patron of all your damnable plots and ſtratagems now in hand.

Given

Given at our Infernall Pallace of perdition this firſt of *September*, and in the 5661. yeare of our moſt damnable raigne.

*Poſtſcript.*

Since the above-writtē we are credibly informed of the intention of a moſt ſcandalous Petition to be delivered by a ſmall number of hereticall Lords unto their King at *York*, which doth not a little touch our honour, & the diſcovery of this our preſent ſtratagem. Our expreſſe will & pleaſure is, that there be ſome ſpeedy courſe taken for the ſuppreſſing of the ſame, and the authors thereof ſeverely puniſhed, and *Pomfret* Caſtle allotted unto them for their abode, untill our will and pleaſure be further knowne, and this our deſigne be effected; of which faile you not, as you tender our Royall favour, the ſucceſſe of this our deſigne, and your owne ſafety. Farewell.

*Antonio Furioſo Diabolo: Principalio Secretario.*

Conſider this and marke the ſubſtance well,
It ſeemes a letter from the Feind of hell;
What ere the form or method ſeeme to be,
Th' intent thereof was quite the contrarie.
Had not this rung a knell in ſome mens eares,
They'd nea'r been freed from their ſlaviſh feares,
Of tyranny, oppreſſion, and th' Biſhops pride;
Judges, and Lawyers; a wicked crew beſide,
Of Doctors, Proctors, that the Realm did ſway,
Trod under foot Gods truth, turn'd night to day.
Strove to confound Great Brittains Monarchy,
Juſtice and Truth pervert; advanc't impiety;
And all by this, Romes doctrine to prefer,
Obey the Pope, and ſerve King Lucifer;
That is the cauſe, why them he doth applaud,
That he thereby with them may have the LAUD,
And honour due, unto his ſervants all,
That ſtrive by him, to worke Great Brittains fall.

# A true Coppie of the Petition which was by the Lords preſented unto the KING at York, *September* the 12. 1640.

To the Kings moſt Excellent Majeſty.

THe humble Petition of your Majeſties moſt loyall ſubjects, whoſe names are here under ſubſcribed, in the behalfe of themſelves, and divers others.

Moſt graeious Soveraigne,

The ſenſe of that duty we owe to Gods ſacred Majeſty, and our neareſt affection to the good and welfare of this your Realm of England, have moved us in all humility, to beſeech your Royall Majeſty, to give us leave to offer to your Princely wiſdom, the apprehenſion which we & others your faithful ſubjects have conceived, of the great diſtemper and danger now threatning this Church and State, & your Royall perſon, and of the fitteſt means to remove and prevent the ſame. The evils and dangers whereof your Majeſty may be pleaſed to take notice of, are theſe.

That your Majeſties ſacred perſon is expoſed to hazard & danger, in this preſent expedition againſt the Scottiſh Army, and that by occaſion of this warre, your Majeſties revenues are much waſted, your ſubjects burthened with cote and conduct mony, billiting of ſouldiers, and other military charges, and divers rapines & diſorders (committed,) in ſeverall parts of this your Realm, by the ſouldiers raiſed for that ſervice, and the whole Realme full of feares and diſcontentments.

The ſundry innovations in matters of Religion, the oath of Canons lately impoſed upon the Clergy, and

others

others of your Majeſties ſubjects, the great increaſe of Popery, and imploying of Popiſh Recuſants, and others ill affected unto Religion, are eſtabliſhed in places of power & truſt; eſpecially in commanding of men & armes, both in the field, & in ſundry other Counties of this your Realm, which by the lawes, they are not permitted to have any armes in their owne houſes, The great miſchiefe that may fall upon this Kingdom, if the intention which hath beene credibly reported of the bringing in of Iriſh and forraigne forces, ſhould take effect; The heavy charge of Merchants, to the great diſcouragement of trade; The multitude of Monopolies and other Patents, whereby the commodities and manufactures of this Kingdome are much burthened, to the great and univerſall grievances of your people, the great griefe of your ſubjects, with the long intermiſſion of Parliaments, and the late and former diſſolving of ſuch as have beene called, without the happy effects, which otherwiſe they might have produced; for remedy whereof, and prevention of the danger that may enſue to your Royall perſon, & the whole ſtate, They do in all humility & faithfulneſſe beſeech your Majeſty, that you will be pleaſed to ſummon a Parliament in ſome ſhort and convenient time, whereby the cauſes of theſe and other great grievances, which your people ſuffer under, may be taken away, & the Authors & Counſellors of them may be brought to ſuch legall tryal, & condigne puniſhment, as the nature of their offences ſhall require, and that the preſent warre may be compoſed by your Majeſties wiſdom without bloudſhed, in ſuch a manner as may conduce to the honour of your Majeſties perſon & ſafety, the cõfort of your people, & uniting of both the Realmes againſt the common enemies of the reformed religion, & your Majeſties petitioners ſhall &c.

The names of ſuch Earles and Barons as ſubſcribed this Petition. *viz.* Earles: Bedford, Hartford, Eſſex, Mougrave, Warwicke, Bullingbrooke, Rutland, Lincolne, Exeter. Vicounts: Lord Say and Seale, Mandifield, Brooke, Harford, North, Willowby, Savell, Wharton, Lovelace, Saint John.

Articles of agreement, made, concluded, and done this 28. of *September*, in the yeare of grace, 1641. and of the world, 5662. by and between the high and mighty Prince Lucifer, King of Sticks and Phlegeton, the holy and moſt ſuperſtitious Primate of the Roman Church, the Cardinals, Biſhops, Jeſuites, Prieſts, and Semenaries, (of the one party) and Judge Bribery, Lawyer Corruption, Atturney Contention, Solicitor Sedition, Juſtice Connivence, Jaylor Oppreſſion, and State Negligence, (of the other party) in manner and forme following.

Imprimis,

IT is this day mutually agreed, by and betweene the ſeverall parties above-named, That there ſhal be a league offenſive, and defenſive, concluded, and confirmed by both parties, at or before Holy-roode day, next enſuing the date hereof. Item, That whereas there hath beene lately by the ſubtill practiſes of ſome Parliamentary reformiſts, a diſcord & diſſenſion raiſed between the State Eccleſiaſtick, & the State of the Inns of Court, wherby there hath hapned no ſmall prejudice unto the eccleſiaſtick ſtate, the likes whereof is to be doubted, may alſo fall upon the ſtate of the Innes of Court, and ſo conſequently upon the Crown and dignity of our Soveraigne Lord King Lucifer. It is therefore mutually agreed, that all former controverſies and contentions betweene both parties ſhall ceaſe, and that

that all unity, peace, and concord, ſhall be imbraced on either ſide, according to the expreſſions in the precedent Article, to the honour of our Soveraigne Lord King Lucifer, his crowne and dignity.

Item, It is agreed that the ſaid ſtate of the Inns of Court, and the ſtate Eccleſiaſtick afore-ſaid, ſhall joyntly & ſeverally uſe the uttermoſt of their ſtrength, power, and policy, to reſiſt and ſuppreſſe all ſuch proceedings of this preſent Parliament, which ſhall any way tend to the Reformation and ſuppreſſion of Oppreſſion, Extortion, Bribery, Contention, & Tradition; And that they ſhall and will, with all their might, power, and policie, endeavour and ſtrive to broach, advance, and maintaine, all the ſaid ſeverall impieties again, to the honour of our Soveraigne Lord King Lucifer, his crowne and dignity.

Item, It is agreed by & betweene our Soveraigne Lord King Lucifer, and the whole ſtate Eccleſiaſtick, of the one part, and Judge Bribery; That forthwith upon the diſſolution of this preſent Parliament, He the ſaid Judge Bribery, is then again to put in practiſe the taking of bribes, paſſing of falſe judgment, and maintaining his falſe & corrupt ſentences and decrees, to be things ſacred and infallible; oppreſſing the innocent by cloſe imprisonment; and alſo favouring all Jeſuites, Prieſts, and Semenaries, if any of them happen by the Inſtruments of Juſtice to be laid hold on; animating and inſtructing all Atturnies, Soliciters, and Clarks, for and to the ſowing of ſtrife and contention amongſt the people of the land, to the honour of our Soveraigne Lord King Lucifer, his crowne and dignity.

Item, It is agreed by & betweene our Soveraigne Lord King Lucifer, & Lawyer Corruption: that he the ſaid Lawyer Corruption, ſhall notwithſtanding any powerfull Par-

liamentary reformation, ſtill perſiſt in taking fees, both of plaintife and defendant, nor ſhall ever bring any honeſt cauſe to its period, untill he hath (in fees) devoured the whole ſubſtance both of plaintife and defendant, neither ſhall he the ſaid Lawyer Corruption ever at any time give any true and prevalent advice to any his clyents, but ſhall delude and delay them, untill hee hath drayn'd them as afore-ſaid, to the utter ruine of them, their wives and children, to the honour of our Soveraigne Lord King Lucifer, and the propagation of his Crowne and dignity. To their owne preſent, rich impiety, and aſſured ſucceſſefull perdition.

Item, It is agreed and concluded, by and betweene our Soveraigne Lord King Lucifer, and Atturny Contention; That he the ſaid Atturny Contention, ſhall and will, at all times, in all places, and upon all occaſions, uſe his beſt diligence to ſow debate, ſtrife, variance, & contention amongſt the people of the land without exception of perſons; yea, he ſhall not omit to ſet the father againſt the ſon, and the ſon againſt the father, as alſo one brother againſt the other, to the utter ruine of their eſtates, houſes, and families, to that end he ſhall diſpoſe of himſelfe and all his imphes, into all the quarters and ſeverall corners of the Kingdom; neither ſhall there be any market-towne or place of habitation, but hee ſhall ſeat himſelfe there, to the intent and purpoſe afore-ſaid, to the honour of our Soveraigne Lord King Lucifer, his Crown and dignity, and to the advancement of the ſaid ſcience of iniquity.

Item, It is agreed by, & between our Soveraigne Lord King Lucifer, and Solicitor Sedition, That he the ſaid Solicitor Sedition, ſhall & will at all times uſe his beſt endeavour to ſtir up, animate, and encourage all people, of what condition

condition, degree, & profeſſion ſoever, unto ſuites in the law, and that he the ſaid Solicitor Sedition, ſhall & will prove faithfull unto all Lawyers and Atturnies, and ſhall & will be ſlow in the proſecution of any mans cauſe whatſoever, & ſpin out the thred thereof unto its full length, eſpecially in the Courts of equity, by multiplicity of (begging orders) and by not omitting to have this clauſe inſerted into every of his orders; *viz.* (unleſſe cauſe be ſhewed to the contrary at the next court day by the defendant) as alſo by falſifying of orders through the corrupting of regiſters, and corrupting of counſell in an honeſt cauſe, by deceiving his clyents through falſe and unjuſt bils of charges, by brybing the Judges of the ſeverall Courts, and the maſters of the Chancery, richly, to the honour of our Soveraigne Lord King Lucifer, his Crowne and dignity, and the eternall damnation of Solicitor Sedition.

Item, It is agreed & concluded *in Perpetuum*, between our Soveraigne Lord King Lucifer, & Jaylor Oppreſſion, that whereas through the rigour of the law, many poore Chriſtian ſoules are committed unto his keeping and ſafe cuſtody for ſundry cauſes, & ſometimes for no juſt cauſe at all: He the ſaid Jaylor Oppreſſion, ſhall & will, by himſelf, his clarks & ſervants, be void of all mercy & compaſſion towards them; and ſhall and will, as much as in him lyeth, endeavour to worke the utter ruine of the eſtates and lives of all ſuch as ſhall be committed to his cuſtody, and to that end, he the ſaid Jaylor Oppreſſion, ſhall nor will not bee ſlacke in giving bribes, otherwiſe ſtiled new-yeares-gifts yearly unto all the Judges of the Courts of Juſtice, for, and towards the better incouragement and animation of them, to the commitment of all ſuch to priſon, as are, or ſhall be brought before them on the leaſt occaſion; and that he the

ſaid

ſaid Jaylor Oppreſſion ſhal be ever ready to yeeld his daily attendance on the Judges in their Courts, thereby to ſtir them up to be mindfull of him to that effect: & laſtly it is agreed & concluded, that he the ſaid Jaylor Oppreſſion, ſhal & will by himſelfe & his ſervants, ſet ſuch ſnares & gins for all thoſe committed to his cuſtody, that they being once intrapped within his priſon doors, ſhall never find the way out, during the continuance of their lives, or of their eſtates at the leaſt, to the honour of our Soveraigne Lord King Lucifer, his Crowne and dignity, and to the eternall perdition of Jaylor Oppreſſion.

Item, It is agreed by and between our Soveraigne Lord King Lucifer, and Juſtice Connivence, that he the ſaid Juſtice Connivence, ſhall not nor will have any regard or reſpect to the juſtnes of any poore mans cauſe, nor ſhall ever incline his eare to any his juſt complaints, but ſhall & will ever connive and bear with the oppreſſor, defrauder, & deceiver; and that he the ſaid Juſtice Connivence, ſhall and will ever preferre the value of a Gooſe, a Pig, a Capon, a brace of Partridges, a good fat Sheep, a Bore at Chriſtmas, or a letter from a friend, written in favour of Sir Oppreſſor, Mr. Defrauder, and Dick Deceiver, far before Juſtice it ſelfe, or the juſtneſſe of any honeſt mans cauſe whatſoever; nor that hee the ſaid Juſtice Connivence ſhall ever execute Juſtice in any poore mans cauſe, but on the contrary, he ſhall oppreſſe them, and have his *Mittimus* ready written by his Clark. M' double fees for the ſpeedy commitment of them to priſon; neither ſhall hee ever incline his eare to heare their juſt complaints againſt the ſeverall golden perſons of worſhip afore-ſaid, to the honour of our Soveraigne Lord King Lucifer, his Crowne and dignity, and the benefit of Jaylor Oppreſſion.

Item,

Item, It is agreed by and between our Soveraigne Lord King Lucifer, and ſtate Negligence, that he the ſaid ſtate Negligence, ſhall ever preferre his own peace and preſent benefit, before the welfare and future proſperity of his King and country, & alſo that he the ſaid ſtate negligence ſhall not at any time, take notice of any the Il legal proceedings in any the Courts of Juſtice, nor ſhall addict himſelf or ever endeavour to ſuppreſſe nor prevent by any good or wholſome lawes the practiſe of tyranny, oppreſſion, injuſtice, extortion, bribery, contention, idolatry, and the like. But ſhall and will ſoly addict himſelf to the paſtimes, of hunting, hauking, gaming, whoring, & the utter rejection of the preſent and future benefit and welfare of his native countrey, to the honour of our Soveraigne Lord King Lucifer, the proſperity of his Religious Vicegerent, and the peace and tranquillity of all his ſervants the Jeſuites, Prieſts, Seminaries, and the Roman Catholicks of England. In witneſſe of the truth of theſe preſents, and of every particular contained in the ſame, the parties above named have hereunto ſet their hands and ſeales, the day aforeſaid, and in the 5662 yeere of the raigne of our moſt damnable Soveraigne Lord, King Lucifer. *Etcetera.*

Signed, ſealed, and delivered in the preſence of us.

| | |
|---|---|
| William Land, | Biſhop. |
| Iſoprife Crauly, | Judge. |
| Bribing Long, | Juſtice. |
| Corrupt Fountaine, | Lawyer. |
| Jumping Jumper, | Attorney. |
| Johnſon in Graine, | Jaylor. |
| Robert Kilfart, | Soliſiter. |
| And Rodine Haphudigraff Cyrin hydoparius, | Notarius publicus. |

Hine

# HERE FOLLOWETH A BREIF RELAtion of a great feast, which from Lucifer Prince of hell was by the hands of Cardinall Pegusius presented to the view, dispoſall and approbation of the Pope of Rome, in the yeare of Jubilee, 1641.

Pope.

MY Lord Cardinall Pegusius, and you the reſt of my holy Brethren, I beſeech you view theſe excellent varieties, and variety of excellencies, well dreſſed, & moſt exquiſitely ſet forth and garniſhed. But the contents of every diſh, I beleeve, is beſt known to you my Lord Pegusius, from whom I deſire to be ſatisfied, concerning the contents, qualities and operation of every ſeverall diſh.

Card. May it pleaſe your Holineſſe, Theſe varieties of diſhes, wch your holineſſe here ſees thus ſet forth, were all of them prepared, for the onely table of our high and mighty Monarch, King Lucifer, your Holineſſe ſole Patron and Protector, a certain number of which diſhes his Majeſty hath gratiouſly been pleaſed to cauſe them to be preſented to your Holineſſe diſpoſall, and the reſidue of them, onely to your Holineſſe view and approbation, being to be preſerved for his Majeſties owne peculiar pallate.

Pope. I beſeech you my Lord Card. let me have them brought hither before me in order, according to the appointment of my Soveraigne and moſt munificent patron.

Card. Your holineſſe will and pleaſure ſhall be accompliſhed, & here in the firſt place may it pleaſe your holyneſſe to take notice, that the firſt diſh by his majeſties appointment to be preſented to your holineſſe diſpoſall, is this large (Latine charger) containing twenty two Lordly Biſhops, ſtued with the fire contention, on the chafindiſh of exaſperation, and ſeaſoned with the ſeverall ſpices

of

of mans invention, as with the ſpice of the Maſſe, Prieſthood, holy-days, Altars, Candles, Rayles, holy-bread, holy-water, holy-aſhes, devout prayer for the dead, invocation of Saints, offerings at the Altars, excommunications: and the ſtrong and operative ſpice, of the high commiſſion. It is alſo garniſhed about, with the ſeverall hereticall Doctrines of all the new intituled Prieſts of England, and this diſh his majeſty hath appointed to be diſpoſed of by your holyneſſe.

Pope. I will ſurely taſte of it, (it looks lovely) oh admirable, it is a moſt LAVDable diſh of meat: I can finde nothing wanting in this diſh: but onely three graines of the ſpice of accompliſhments, and then it had bin devoutly ſeaſoned for my pallat: but I pray what is the next diſh my lo

Card. The next diſh may it pleaſe your holyneſſe, is a ſilver charger, comprehending all the contrivers, and complotters of the diſſention betweene England and Scotland, of the laſt Spaniſh invaſion of England, and the practiſers with the French for the ſubverſion of all the hereticks in England, Scotland, and Ireland, it is ſeaſoned with all our Ieſuitical practiſes, Church policies and all our Engliſh Romane Catholicke trecheries, and garniſhed with all our Engliſh Romane Statiſts: this diſh of meat is now almoſt cold, and therefore at this preſent unfit for your holineſſe pallat, it only wants the breath of the Earle of Straffords fiery zeale to heat it, by a LAVDable blaſt or two.

Pope. However I pray let me taſte of it, oh the lamentation of a ſinner, pity, pity, yea a thouſand pities is it, that this diſh had not bin kept hot and ſeaſoned to the proofe, that we might have ſung moſt LAVDably, *Te Lucifer Laudamus*. But my Lord Cardinal what is the next diſh.

Card. May it pleaſe your holyneſſe, this diſh contains a certaine number of falſe and corrupt Iudges, it is ſeaſoned with the ſpice of aged deteſtable covetouſneſſe, bribery, ex-

tortion, oppreſſion, injuſtice, unmercifulneſſe, and with perversion of all the ſtatute lawes, garniſhed with ſhip-money, forreſt-money, lone-money, and a multitude of Iſopriſes, but this diſh is by his majeſties ſpeciall order to be preſerved for his owne peculiar palate.

Pope. His majeſties will be done, I ſhall ever be ready & obedient to al his majeſties commands, nor wil I preſume to taſte of it, but onely paſſe my judgement on it, that it is a Princely diſh, fit onely for his majeſties table.

What is the next I pray my Lord?

Card. The next may it pleaſe your Holineſſe, is a large golden charger, contayning a very great number of baſe-minded, covetous, unjuſt, extorting and oppreſſing Lawyers who value every word by them uttered at a barre of Juſtice, at a farre higher price then your Holineſſe doth your Buls, iſſued forth for remiſſion of ſins: and theſe caterpillars, his majeſty king Lucifer hath brought into ſuch great eſteeme, with all the Inhabitants of England, as that no man of quality thinks his houſe to ſtand, unleſſe it be ſupported by one of theſe vermin pillars & brood of contention, this diſh is ſeaſoned with the ſpice of extorting fees from one 20 ſhillings-peece, to 5, to 10. yea, to 20, eſpecially by thoſe who are ſtiled the Judges favourites, all this is given ſometimes but for the ſpeaking of two or three words, it is likewiſe ſeaſoned with the taking fees on both ſides, deluding Clyents, ſpinning out the thread of an honeſt cauſe to its full length, until the purſ-ſtrings both of Plaintife and defendant cracke, and then they are tyed together, by a commiſſion into the country, where theſe caterpillers are reverenced and feared like ſo many gods, by all the people: this diſh is garniſhed with ſome 100 00. peſtiferous pettifogging ſeditious ten-groat-Attornies, one of whoſe perfidious bils of charges, in one terme advances it ſelfe ſometimes into the ſum of 5, 10.

20. yea, 30. pounds, especially when he finds his Client naturally inclined to the conditions of an asse. And on every of these garnishes hanges five cony-catching deceitfull Solicitors, properly termed Lawyers-like twigg traps or nets to catch the poor silly creatures called Clyents, and this dish his majesty hath also reserved for his own table.

Pope. It is a Princely dish indeed, and fit onely for the peculiar table of so great a Monarch, as is our most damnable soveraigne King Lucifer, the operation and vertue of which dish, is able to season a whole kingdome, to be fit meat for his majesties palate, especially if there be but the operative spice added to it, call'd the (action of the Case.)

But what is this dish my Lord Cardinall?

Card. May it please your Holinesse, this dish containes a certain number of base muck-worms, stiled Doctors of our Civill Law, Chancellors and Officials, this dish is also seasoned with the unjust spice of extortion, oppression, fraud and deceit, and garnished about with a most damnable crue of Proctors, Notaries, Registers, Deligates, Advocates, Sumners, and petty Apparaters, these have for many yeares proved notable instruments of strife and vexation, unto the Inhabitants of England; and through their deceiveable wayes, have mightily oppressed the people, being not much inferiour unto the precedent Golden Charger.

But to this dish may it please your Holinesse, there hath happened this year a very great mischance in the cooking, for when we thought it should have bin most Laudably boyled up to its greatest height of Catholick operation, there happened a Spider to fall into it, through a sudden blast of reformation which hath made it somewhat dangerous now for your Holinesse to taste of, for, the Lamb that was most richly seasoned in it, is now through this sudden & unexpected misfortune putrified, and the Duck being a watry

foule, is quite diſſolved, and this diſh by his majeſties ſpeciall order, is to be left now to your holineſſe diſpoſall.

Pope, I am much bound to his majeſty for his gracious favour to me herein, I ſhall be very carefull through deliberation and mature conſideration to ſtudy for the moſt fitteſt diſpoſall thereof during the time of my vicegency here, and then returne it againe to his Majeſtyes diſpoſall. But I pray you my Lord Cardinal what do thoſe coper veſſels contain?

Card. may it pleaſe your holineſſe: this covered meſſe is a gallimophre or as the Flemine cals it a Hutchpot, wherin are ſundry meats ſtued together: it containes a certaine number of beaſts called corrupt maſters of the Chancery, and halfe a dozen corrupt clarks of the chancery, alſo 150. of their puny clarks commonly termed Atturnies in chancery, it alſo containes 6 new Atturnies of the Court of requeſts and ſome 60 of their puny clarks: this Hutchpot is ſeaſoned with the ſpice of bribery, falſe witneſſes ſtiled Knights of the poſte, a ſpice greatly in requeſt in thoſe Courts, eſpecially in the examiners offices and the late Coventry affidavit office, but his majeſties ſpeciall command is to have this covered miſpreſerved in its preſent condition, leaſt contention ſhould ceaſe amongſt the inhabitants of England, and unity and peace take place, which cannot but tend much to his majeſties detriment and loſſe of dominion in that Kingdome, and to that end he hath cauſed the ſame to be ſealed up, and to be conveyed from Coventry to Mancheſter by the goulden-Finche.

Pope. Good my Lord Cardinall I beſeech you, let his majeſties will and pleaſure herein be very carefully accompliſhed, for it concerns much his majeſtyes honour and our ſafety.

But what is in this diſh my Lord?

Card. This may it pleaſe your holines, is likewiſe a Hutchpot,

pot, contayning meates of ſundry ſorts and operations, it containes a certaine number of Prothonotaries, Regiſters, and Clarks of the Star Chamber, Chancery, Court of Requeſt, Kings-Bench, Common Pleas, and the Exchecker, this galimofre is ſeaſoned with ſubornation of falſe-witneſſes, falſifying of orders, and decrees, it is garniſhed with the ſubtill practiſes of the renter warden of the fleet and his imphes, as alſo with *Kilvert, kilſart, kilbennet, kill Biſhop*, and the like inſtruments of Lawyers gaine, the operations of this diſh chiefly conſiſts in the confuſion of mens eſtates, to extract Gold out of all mens purſes, to ſuppreſſe vertue and peace, and to advance iniquity and contention, to wrong and oppreſſe every man, and to do right unto no man.

And this meſſe is alſo to be reſerved for his Majeſties Table.

Pope. Good my Lord Cardinal, I pray you let me taſte of this meſſe, the operation whereof by your relation appeares to be admirable, I wiſh from my heart that I might alſo grow capeable of that vertue of extracting Gold out of the Engliſh nation, as ſome of my predeceſſors have don before me, (I confeſſe) the ſtudy of this Art was begun by my Phiſition moſt laudadly, but alaſſe and woe is me, it was marred by a robuſtuous ſtorme of winde out of the *North*, and quite ſpoyled a vehement ſhower of puritanicall raine, and what is the next meſſe my Lord?

Card. May it pleaſe your holineſſe, this is alſo a Hutchpot, containing ſundry courſe meats, as ſcriveners, brokers, uſurers, jailors, baliſs, ſergeants, informers, perjured Church-wardens, juſtlers of the peace, and bumbailifs: this meſſe is ſeaſoned with parchment, deceit, extortion, uſury, oppreſſion, murdering of Chriſtian ſouls in priſons through famine, falſe information, injuſtice, neglect, and tyranny, and is garniſhed with a number of irreligious Maiors, Sherifs,

Feo-

Feoderies, eſcheaters, Clarkes of the ſyſe, Clarcks of the peace, Conſtables and headboroughs. But this meſſe is by his majeſties order to be diſpoſed of unto his ſervants.

Pope. Indeed my Lord Card. me thinks this Meſſe hath a very bitter relliſh with it, elſe my mouth is quite out of taſte, I confeſſe it to be a meſſe fit onely for his majeſties hell-hounds, But what is this laſt meſſe?

Card. I conceive this meſſe to be very well known to your holineſſe, for it is ſeaſoned with moſt of thoſe operative ſpices that all the meat dreſſed in your holines kitchen is ſeaſoned with this meſs, contains divers juſticial birds of Middleſex, as namely the Long, the Hearn, the Snape, the Hooker, the Geay, & the likes of them. Seaſoned with the fees and bribes of all the whores and theeves that live in Weſtminſter, Coven-Garden, Holborn, Grub-ſtreet, Clarkenwell, Roſemary-lane, Turnbull-ſtreet, Ratcliff, Southwark, Bank-ſide, and Kent-ſtreet; this diſh is alſo garniſhed with the New-years-gifts of the whores, theeves, and cutpurſes, dwelling in the forenamed ſeverall places, but this Meſſe is by his majeſtie reſerved for his owne peculiar pallate.

Pope. Oh venerable Bead, Oh holy Garnet, O ſanctified Fatix, O reverend Becket, O beloved Ravilliack, Campion, Watſon, Parſons, Morton, Sands, and admired Bellarmine, I call you all to witneſſe this day, whether you or any of you have ever as yet been capeable of ſuch a delicious feaſt, adorned with ſo many varieties, beautified with ſo many ſeverall rarieties, and ſeaſoned with ſuch delectable ſpices.

*Sancti Benedicte Oraprò nobis.*

And thus rendring all humble and hearty thanks, with all reverence in all obedience unto his Majeſtie, our moſt damnable prince and Protector, Lucifer, King of Stickes and Phlegeton; I remaine his majeſties humble ſervant and Vice-gerent, at his majeſties ſole diſpoſall during life.

*PAPA ROMANORVM.*



*Advices and motives to the Honourable Aſſembly in Parliament.*

*E. S. I:* The ſtake's three Crowns, foure Nations gamſters are,
*E. W. I. S.* Ther's three to one, and yet no man that dare
Take theſe great odds, the cauſe is as they ſay,
The fourth knows both our ſtock, & cards we play.
This turnes the odds, and makes moſt gameſters thinke,
Wee'r but in jeſt, and play our Cards and winke,
The Sett goes hard, when gameſters thinke it beſt,
Though three men vie it, the fourth ſets his reſt.
My Maſters, you that undertake the game,
Looke to't, your Countries ſafety and her fame
Are now at ſtake, be carefull how you cut
And deale, as knowne occaſions put you to't.
The Cards are ſtrangely ſhuffled, for your parts,
'Tis odds, you ever get the *ace* of *harts*.
Yet the *five finger*, and ſome helps beſide,
Lie in the pack diſperſt, be thoſe your guide,
That you poſſeſſe, to tell you what you want,
Leaſt the miſtake of one poore tricke ſhould daunt,
Your ſpirits quite, and make you fling away
Your liberty, not to be loſt by play:
Deteſt foule jugling, now 'tis in your powers,
Let none but ſquare play paſſe, the game is yours.
For here you ſee, Hell, Rome, and all their traine,
Plot to confound all your good Lawes againe.
Then have a care, expell Romes imphes, make ſure,
Your Lawes and Liberties may ſtill indure,

To future ages, posterities then may,
Have cause to blesse your memories for aye.

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LAment, lament, you Bishops all
each weare his blackest gowne,
Hang up your Rochets on the wall,
your pride is going downe.
2 It needs must grieve each Romish heare,
to heare this sad relation:
All Cannons are not worth a fart,
made in the Convocation.
3 The Bishops holy Synod, and
the Priests of Baal, that there
Consented, and concluded all,
are now in grievous feare;
4 To be depriv'd of Priestly stile,
of Coat Canonicall:
And quite be banished this Ile,
they feare they must be all.
5 Ah poore (*Etcetera,*) is now dead,
which grieves the Bishops most:
What they would have immortall made,
hath now given up the Ghost.
6 Alas! what new begotten oath,
like snow against the Sun,
It did begin to melt away,
when th' Parliament begun.
7 All Ceremonies are good cheape,
And I will tell you how:
The Tippit, Hood, and Surplisse eke,
are good for nothing now.
8 And which I wis more woefull is,
and most their courage quayles:
There was a grievous murther made,
among their holy Rayles.
9 Oh, when this sad and heavy newes,
unto that Synod came,

The

The Birds and Beasts were in a muse,
Asse, Wren, and Duck, and Lambe.
10 And then a dolefull ditty these,
did thus lament together:
Alas, we must all runne away,
when shall we run, and whether.
11 Shall we with *Windibanke* to France,
or slie to Holland, where
The *Finch* is flown, for us a place,
before hand to prepare.
12 No quoth the Duck, wee'l fly to Rome,
and there rest without feare
Of Parliament, and then the Lambe,
may come up in the reare.
13 And there wee'l drinke a health to all
the Puritans confusion,
That have thus strongly wrought our fall,
by Parliament conclusion.

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The Judges and the Lawyers all,
Atturnies, Proctors, Clarkes,
Soliciters, and Advocates,
Must now stand in their Sarkes;
And penance doe for all their faults,
Their bribes they must restore,
Their cheats and tricks which they did use,
They practise must no more.
The people long they have beguil'd,
And many a one undone,
Gods curse their wealth for this doth melt,
As snow is by the Sunne.
Their children and posterity,
The Gallowes doth devoure,
Themselves have made a league with hell,
To raigne still by his power.
God is the God of unity,
Of love, and peace alone,

But theſe men for deceit and ſtrife,
The like of them there's none.

*Probatum eſt.*

Received by me, Fountaine of iniquity, this 22. of *September*, 1641. by the helpe of Judge Bribery, and the furtherance of Lawyer Impiety, of Romanus Treachery, the ſumme of 10. pounds of damnable ſimplicity: 9. pounds of ſuperſtitious ignorance: 7. pounds of idolatrous folly: 6. pounds of wilfull ſtupidity: and 3. pounds of perverſeneſſe, to and for the uſe of Impatience: And by his appointment to be delivered unto gentle Prodigality, to and for the uſe of Miſtris Inconſtancy, daughter and ſole heire unto Miſtris Letchery, the grand-child of Miſtris Bawdery, dwelling next doore unto Miſtris Beggery.

*By the new Priſon neare the whipping thong:*
*At no great diſtance from M. Iuſtice Long.*

Long hath a long time beene a knave:
Receiving bribes from every ſlave.
Long ever hath a ſhelter beene full ſure,
For every theefe, a Cutpurſe, and a Whore.
Long knowes full well his Chriſtmas how to keepe,
On coſt of Whores thoſe are his onely ſheepe.
His Capons, Wood-cocks, Sheeps-heads, Snites and Geayes:
Providers of good cheere on all aſſayes.
Long may he feaſt his body, fill his purſe,
By ſuch a crue of helliſh imphes. Gods curſe
Aſſuredly will fall on him and his.
And prove his fatall recompence for this.
Long may he be a knave, of ſuch great fame
To all Whores glory, his owne eternall ſhame.

FINIS.



14

# GOOD and TRVE NEVVES FROM *IRELAND.*

In a Letter ſent to Mr. *Francis Clay* in *Lumber-ſtreet*, and by him received *January* 24. 1641.

VVith a Confirmation of another Letter to the ſame effect; by the relating the late Exployts of the *Engliſh* Forces there.

*LONDON*,
Printed for *H. Blunden*.
1642.

Good Mr. *Clay*,

AFter my kinde love preſented unto you and your good wife, with deſire of your healths. I have received your Letter and the news, for which I kindly thank you, and will give ſatisfaction, for what you lay out; For news with us there is very good, for that Regiment which went from hence under Sir *Simon Harcot*, hath done much good: for he and Sir *Charles*, iſſued out of *Dublin* with two thouſand and ſet upon a Town called *Swords*, ſome eight miles from *Dublin*, which the enemies had taken, and were there encamped about five thouſand of them, our men ſet on them and ſlew three hundred of them with the loſſe of three men, and put the reſt to flight, and took, as the report is, ſpoil worth ſix thouſand pound, and ſet fire of the Town.

Alſo Captain *Bartly* with a ſhip of Warre, and foure other ſmall ones, hath relieved *Tradarth*, as he went up the River he played with his Ordnance on both ſides, fifteen Peeces on a ſide; and when Sir *Henry Titſburn* heard him, he iſſued out to meet him for joy, and when he was gone out, the Rebels marched towards the Citie; but he returned back before them, and he bid them come, he would deliver the Town to them, and ſet open the gates. But when ſome eight ſcore of them were come in, Captain *Jaxe* one of their Captains kiſſed his Sword and ſaid, God be thanked the Town was theirs. But preſently they diſcharged two peeces of Ordnance, and a bullet hit him and daſht out his brains, and they ſhut the gates, and ſhot off the walls at the reſt, and put thoſe eightſcore all to the Sword, and when the reſt ſaw them ſhoot they fled; but they ſlew ſome three hundred of them off the walls. Captain *Bartley* as he came home he battered a Town called *Skerries*, by the Sea coaſt, and fired it where the Rebels lodged. And very lately Sir *Charles Coote* and Sir *Si-*

*mon*

*man Harcot* iſſued out of *Dublin* again (they were ſtriving a day for preheminence) and caſt lots, and Sir *Charles Coot* got it, whether ſhould lead them to *Dunboyne*; and if they had gone that day before, they had taken the Lords of the Pile there, but they took the Town, and got great ſpoils and fired it: they brought with them foure hundred head of cattell, beſides other victualling. The Lord *Dungarbar* is arrived in *Ireland* ſafe, he hath taken *Dungar* now and victualled it. Thus being in haſte, I reſt,

Your thankfull friend
to command,

*Richard Johnſon.*

SIR,

YOur kind Letter by Mr. *Ralinſon* I ſafely received, and whereas you deſire to heare of our preſent ſtate in this poore Kingdom of *Ireland*, I ſhall in briefe relate unto you our lateſt Occurrences.

Three dayes ſince Sir *Charles Coote*, and Sir *Simon Harcotte* ſallied out to Swords, ſix miles from Dublin, where the enemy had their Campe, and there had intrenched themſelves. By break of day our men ſet upon them, drave them out of their Trenches, and put them to rout, they ran away, about 120 were ſlain, divers taken priſoners, foure of their Colours, Drummes, and Armes, our men brought away, who are ſafely come againe, bleſſed be God, onely wee loſt foure men; whereof the chiefe was Sir *Lorenzo Cary*, brother to the Lord *Faulkland*, ſhot in the head, as it is thought, by one of his Souldiers; he was brought to Dublin on horſeback, his footman behind him holding him up in the ſaddle, which an *Iriſh* woman on the Key ſeeing, ſaid it was pitty that no more were ſerved ſo, which the Souldiers hearing, in a rage threw the woman into the River, where ſhe was drowned.

The

The Rebels have burned all the Plantation Towns in the County of London Derry, but Derry and Colraine ſtand out ſtoutly.

The laſt night they went out towards the Mountaines beyond Tallow, and burnt two or three Villages, whereby thoſe Rebels ſhould not have any ſhelter ſo neare us, but when our men came, they ranne away, and would not abide above two ſhot, ſo that till we have ſupply from *England* and *Scotland*, no good is to be done with them, whereby we may follow them to the full; notwithſtanding, many Papiſts curſe the Jeſuits, Prieſts, and Fryers, and ſay in plaine tearmes, they have been the cauſe of all this; and no queſtion to the contrary; the Lord in mercy convert or confound them.

Wee are all much bound to God for our Gracious King, the Honourable Parliament of *England*, the mercifull and pious Citie of *London*, and the whole Kingdoms of *England* & *Scotland*, for their care and pitty upon us, although as yet wee have but little help to this great work, but of that which we have received, we are much comforted, and we doe not doubt of the reſt, which doth not a little ſtrike to the hearts of our enemies, as we heare; by this you may ſee in part our calamities; but bleſſed be God, our Lords, Juſtices, and Councell, have provided for this Citie, that under God, we hope to be ſafe as you in *London*, and ſo we hope of *Drohedah*, where a worthy Governour Sir *Henry Tichborne* holds out valiantly, although the Rebells have made many aſſaults upon the Towne. Proviſion is ſent by Sea to *Drohedah*, and wee truſt in God,

God, it will be ſafely delivered to them, but if not, they will be hard beſteed, but if it pleaſe God to ſend us more ſtrength, we make no queſtion by Gods aſſiſtance but to cleer the paſſage by land to ſuccour them.

Theſe miſeries are great the Lord be mercifull unto us: but this is not all, the moſt of our rich men and great men are fled from us into England, and have carried their eſtates with them, they have not left one penny to ſuccour the poore diſtreſſed ſtript people who are come hither for relief, whereof we have at this preſent neer three thouſand, beſides many hundreds are ſtarved to death ſince they came onely with want, for we are not able to do more then we do, we do relieve them far beyond our abilities; for my own part, I pay much weekly for billiting money, beſides what I give to the poore; the rich being gone, left their houſes without any help at all unto us, not ſo much as common charges for the ſafety of this City, but all lieth upon the poorer ſort: The Lord in mercy forgive them this ſin, this great ſin, that the blood of ſo many hundreds which have periſhed by want be not required at their hands. Thus with our beſt reſpects unto you, I reſt

Your aſſured friend,

S. G.



Two

# PETITIONS

Of the

Knights, Gentlemen, Freeholders and others, of the Inhabitants of the County of HERTFORD.

The one

To the Right Honourable House of Peeres,

The other,

To the Knights, Citizens and Burgesses, of the Honourable House of Commons; assembled in PARLIAMENT.

Delivered by at least 4000, Knights, Gentlemen, Freeholders, and other Inhabitants of the County of *Hertford*, *January* 25. 1641.



*London*, Printed by a perfect Copy, for *John Wright*, dwelling in the Old-Bailey. 1642.

# TO THE RIGHT HONOVRABLE, The HOVSE OF PEERES,

Now assembled in *Parliament*:

*The humble Petition of Knights, Gentlemen, Freeholders, and other inhabitants of the County of Hertford,*

*Sheweth,*

THat the Petitioners having hitherto with much patience waited for, and with great confidence expected the happy progresse of this Parliament, and therein the removall of all those grievances, under which they have a long time groaned, and the perfect Reformation of Church and Common-wealth, They are now constrained to represent unto this Honourable House, the manifold feares, troubles, and distractions wherewith they are incompassed, arising from that hellish and bloody rebellion in *Ireland*, acted by the Papists against our Bretheren, by Nation and Religion, apparently threatning the losse of that Kingdome, the extirpation of the Protestants Religion there, and extreame prejudice, if not ruine of this Kingdome, From the want of timely and powerful supplies to suppresse those Rebells; the not granting ample Commissions to those who have bin ready to take up Armes a-

gainſt them; the not paſſing of the Acts for impreſſing Soldiers to that ſervice, and the delayes in acceptance of the worthy offer of the South Nation, to ſend 10000 Soldiers thither, From the continuance of the Prelacy, and multitude of erronious and ſcandalous Miniſters in this Kingdome; the Inſolency of the Papiſts their being armed; the want of execution of Juſtice againſt Prieſts and Jeſuits already condemned, and other notorious Delinquents; the many deſperate plots and deſignes attempted againſt the Parliament and Kingdome, by the Popiſh and Prelaticall party; the great and unparrelled breaches lately made upon the Priviledges of Parliament, endangering the overthrow of the very being thereof, and the deſtruction of divers of its Members, worthy Patriots of their Country; the not diſcloſing and puniſhing of thoſe perſons who counſelled the ſame; The unpreparedneſſe of the ſea Forts and other ſtrenghts of this Kingdome by Sea and Land, againſt any Invaſions, and the continuance of divers of them in unſafe hands, wherein the Parliament, (and in them the whole Kingdome) cannot confide, the delay of putting the Kingdome into a poſture of Warre, for their better defence; the miſunderſtanding between his Majeſty and the Parliament, and the want of Compliance by this Honourable Houſe with the Houſe of Commons, in entertaining thoſe many good Motions, & paſſing thoſe neceſſary Bills preſented to you from that Houſe for the Common good. All which ſprings and cauſes of your Petitioners feares and diſtractions, having occaſioned the totall decay of trade, and great ſcarcity of money, and thereby impoveriſhing and unſetlement of the whole Kingdome, and tending ſo exceedingly to the indangering of his Majeſties honour and dignity, and the peace and ſafety of this Kingdome

dome, The Petitioners doe verily beleeve, that as the ſame received their firſt being from the Popiſh and Prelaticall party, ſo have they hitherto beene continued, and will be (it is to be feared) daily increaſed by the Voting of the Popiſh Lords and Biſhops in this Honourable Houſe (whoſe intereſts in reſpect of Religion, their owne ſtandings, or otherwiſe are at this time ſo contrary to the happineſſe of this Kingdome) and by the continuance of wicked Councellors and evill Miniſters of State about his Majeſtie.

*The Petitioners therefore humbly pray, that all the foreſaid Cauſes and ſprings of their feares and troubles may be ſpeedily removed: And (for the effecting thereof) that the evill Councellors and others hindring the publike good may be taken from his Maieſtie, and the voting of the Popiſh Lords and Biſhops removed out of this Honourable Houſe: And that the Petitioners (who ſhall be ever ready to hazard their lives and Eſtates for the deffence of the King and Parliament, the Priviledges of the ſame, and in ſpeciall thoſe noble Lords and Gentlemen in both Houſes, whoſe endeavours are for the publike good (may have liberty to proteſt againſt all thoſe as enemies to this Kingdome, who refuſe to joyne with thoſe Honourable Lords and the Houſe of Commons for the putting of the Kingdome into a way of ſafety under the Command of ſuch perſons as the Parliament ſhall appoint.*

And your Petitioners ſhall daily pray, &c.

TO

To the

# HONOURABLE

The

## Knights, Citizens, and Burgeſſes of the Houſe of COMMONS, aſſembled in PARLIAMENT.

*The humble Petition of the Knights, Gentlemen, Freeholders, and other Inhabitants of the County of* Hertford,

*Sheweth,*

THat this Church and Kingdome being by the Prelates, thoſe multitudes of corrupt and ſcandalous Miniſters (their Creatures) and the Popiſh party concurring with them on the one hand; and by wicked Councellors: evill Miniſters of State, and great ſwarmes of Projectors and others ill affected to the peace of this Realme, on the other hand, brought to a ſad and almoſt deſperate condition, and thereby the ſplendor of his Majeſties Crowne and dignity dangerouſly weakened and eclipſed. It pleaſed his Majeſty, having reſpect to the Petitions of his Nobles and people in that behalfe, to call this preſent Parliament, the onely able meanes (under God) to reforme the many preſſures

preſſures and grievances of the Church and Kingdome, and to remove the cauſes thereof.

In which Parliament, to the honour of his Majeſty, and comfort of his good Subjects, exemplarie Juſtice hath beene executed, Arbritary Courts, Ship-money, Monopolies, and other illegall Impoſitions removed, the ſhedding of much blood prevented, by the late union betweene the two Kingdomes of *England* and *Scotland*, and further hopes given of perfecting w^ch remaines by the happy continuance and much deſired progreſſe of this Parliament.

And although that malignant party of Prelates and Papiſts; and their adherents whoſe preſent ſtandings, and the happy ſucceſſe of this Parliament, as the Petitioners humbly conceive, are inconſiſtant, have by their manifold wicked practices and deſignes endevoured to hinder all thorow reformation in Church and Common-wealth, to ſtifle in the birth and progreſſe all thoſe good Bils, and other preparations made by this Honourable aſſembly for that purpoſe, and eſpecially, for the reliefe of the Kingdome of *Ireland*, the ruine whereof will endanger this Kingdome alſo, to ſtop the influence of his Majeſties Royall favour in giving life thereto, to divide betweene his Majeſty and this Honourable aſſembly, and render you not onely contemtible, but alſo burthenſome to the people; yet the Petitioners, as they verily beleeve, all wel affected to his Majeſty, and the peace and proſperity of this Kingdome have, and ſtill ſhall continue an high and honourable eſteem of this worthy aſſembly, and of your great and unwearied endeavours, and doe with the utmoſt expreſſions of their thankfulneſſe acknowledge the ſame, and the progreſſe and perfecting thereof; to be of great conſequence and deepe neceſſity to the peace and welfare

fare of this Church and Kingdome, and ſuch as without which, not onely a reflux of the former calamities, but even utter ruine and deſolation, like that, being too long continued in ſad and much lamented *Ireland* will apparently enſue.

From the ſenſe whereof, and of the great and unheard of breaches lately made upon the priviledges of Parliament, even to the endangering of the being thereof, wherein your Petitioners and their poſterity are much concerned. The Petitioners take upon them the humble boldneſſe to declare their readineſſe and great engagements according to their Proteſtation, to ſtand to, and defend, to the utmoſt perill of their lives and eſtates, the Kings Majeſtie and high Court of Parliament, with all the power and priviledges of the ſame, and all your Honourable proceedings for the common good, againſt all Popiſh and other malignant oppoſers, who endeavour, either by evill Counſell, ſecret plots, or open force to hurt or prejudice the ſame, or to make diviſions betweene his Majeſty and the Parliament.

*And the Petitioners humbly pray, that the Papiſts may be fully diſarmed, the Lawes againſt them executed, the Kingdome, and eſpecially this County, according to their late Petition in that behalfe, put into a poſture of war for their better defence; the forts and ſtrength of this Kingdome put into ſafe hands, which the Parliament may confide and truſt in, the priviledges of Parliament repaired and throughly vindicated, & that this honourable aſſembly as hath bin lately deſired of you by the Citizens of* London *will be a meanes unto his Majeſty and houſe of Peers, that life may be ſpeedily given to your good endeavours by their concurrence with you, in taking away of the Votes of Popiſh Lords and Biſhops out of the houſe of Peers, the ſpeedy and ſtrong reliefe of Ireland, the further puniſhment of Delinquents, the removall of the preſſures and grievances in Church and Common-wealth, and reforming of what is therein amiſſe.*

For all which your Petitioners ſhall daily pray, &c.

FINIS.

16

A TRVE

# RELATION

## Of the apprehenſion of the Lord DIGBY,

As hee was intending his iourney and ſhipped for France, intercepted by Sir *Iohn Pennington*, Vice Admiral of his Maieſties Fleet, and by him detained Priſoner.

With a bloody plot politically intended againſt the Parliament, by certaine Papiſts and their Adherents.

As alſo the oppoſition made by the Inhabitants of *Hull*, againſt a Gentleman and his three hundred men ſent by the Parliament, with their generall and free acceptance of the Earle of *Newcaſtle*, authorized by his Maieſties Commiſſion to the ſame effect.

As alſo the ſtore of Amunition wherewith the ſaid Towne is fortified.

*LONDON*,
Printed for *Iohn Hammond*. 1642.

A TRUE

# RELATION

## Of the apprehension of the Lord Digby,

As he was hunting his journey and shipped for Barbary: written by Sir John Penington, One of the Admiralties Privie Council, and by him directed Printed.

With a Discourse, plotted politically intended against the Parliament, by certaine Popish and their Adherents.

As also the deposition made by the Inhabitants of Plymouth, Cornwall and his three Lawful Servants by the Parliament with the Examination and confession of the Said of Mynheers authorized by his Majesties Commission to the Same effect.

And also the form of Admission with the said Towne is granted.

BRITISH MUSEUM

LONDON,

Printed for the Company. 1642.

# The manner of apprehending the L: DIGBY,

Sonne to the Earle of *Briſtow*

BY

Sir IOHN PENINGTON.

NEver ſince GOD had firſt beene pleaſed to ſhew his mercies towards us, was it knowne, that pernitious and nefarious offenders againſt his Church and elect, have eſcaped unpuniſhed. Never have Conſpirators gone undiſcerned, ill members unconvicted; and generally no matter, manner, plot or conſpiracie whatſoever, againſt Religion, remained unconcealed, but have (through his wonderfull means) palpably appeared to the attaching and puniſhing of the offenders, the terrour of malevolent and evill-minded perſons, and the glory of Almighty God, the revealer of ſecrets. This no leſſe then other, is worthy of your perſpicuous apprehenſion. The Lord *Digby* whoſe iudicious underſtanding, if well applied, might have both much advantaged, and alſo extended to the ſetling of a generall and unac-

compliſhed peace in this kingdome, proving a delinquent, and flying the juſt iudgement and cenſure of the Parliament againſt him, firſt attempting a tranſportation for Ireland, reduced himſelfe into the County of Carmarthen, where many dayes being vigilant, and wayting for opportunity, being ſtill fruſtrated, in reſpect that the Parliaments moſt iudicious command denied any commerce thitherward, without their ſpeciall licence, he reſolved of another, as hee thought more auſpitious, was to returne for France; where, amongſt his former acquaintance, to ſpend away the time, untill being gievn intelligence of a ſecurity, and ſafe permittance in his returne. This ſetled in his opinion, hee ſets forward to ſea in a French Bark, called *le Olive Shampaneell*, where although his deſires were earneſt, and expected a ſudden tranſportation; yet the winde proving inauſpitious, and the Sea very turbulent, hee was forced to remaine upon the waves for the ſpace of eight daies upon the coaſt of Wales: whereas it fortuned Sir *Iohn Penington*, Vice Admirall of his Maieſties Fleet, likewiſe to ride; who having divers times taken a view of him, and knowing him by reaſon of former acquaintance, attached him, and received him into his ſhip, where hee is detained as priſoner untill further order ſhould be given from the Parliament concerning the ſame.

# The Papists plot against the PARLIAMENT.

MIschiefes in hell erſt hatcht, hath not been found
So bad, pernitious, or ſo curs'd a ground,
As this I mean to treat on, whoſe intent
Hath been for to aboliſh Parliament,
Vndoe a King and Kingdome, make a State
Through want of Peeres to prove unfortunate:
And all this bloody maſſacre provided
For us, but that the hand of God decided,
And cur'd our evils; alſo giving hope
We ſhall have freedome from their Lord the Pope.
Thus was't contriv'd: Many demy Blades
Amongſt their brave Papiſticall Comrades,
Advanc'd to Weſtminſter, with Piſtols, Swords,
Their Armes compleat, and many braving words,
Halberts provided for to cut and hew
Such as they meant ſhould bid the world adieu.
Our beſt of men that purpos'd good, they evill
Provided as if ſeconds for the Divell.
Thruſting the Officers from off their place,
Abuſing others, thinking to deface
The forme of government: But God be prais'd,
Their plot's defaced, and our fortunes rais'd
By their defeating; Had they had the word,
We muſt have ſuffred or by fire or ſword.
A Letter ſince produc'd to th'houſe of Commons,
Which ſhewes their private and conjoyned ſummons,
Is afterwards inſerted, looke and view,
It is not halfe ſo diſmall as tis true.
O praiſe the Lord then, all that love his Name,
Lift up your hearts, eternize ſtill his fame,
Who ſtill doth ſhield us harmleſſe day by day,
To whom be honour, glory, now and aye.

# A RELATION OF THE ENTERtainment given to the Gentleman ſent by the Parliament to be governour of *Hull*,

*With his garriſon of three hundred men, and their oppoſing the ſame, as alſo their willing acceptance of my Lord of* Newcaſtle, *ſent with a Commiſsion from his Maieſty.*

VPon the tenth day of Ianuary laſt paſt, a Gentleman anthorized by the Parliament to undertake the government and vigilant care of the Towne of *Hull*, with three hundred able men for that purpoſe, ſet forward in their iourney towards the County of Yorke: where arrived, the inhabitants of the ſaid Towne denied him entrance within the walles, notwithſtanding hee produced the command from the Honorable Houſe of Parliament to that effect. But after ſome time ſpent in mature conſideration, they admitted him, but not his men, alledging that the Fort being his Maieſties, he having there alſo a Magazine, the power and cuſtody thereof ought not to bee conferd and delivered over unto any, without his Maieſties ſpecial commiſſion authorizing ſome Noble and well knowne Common-wealths-man by it, otherwiſe they were not bound, neither would they deliver it up to any; but if he pleaſed to view their Amunition, Magazine, and what ſtrength they had to defend it, he ſhould and made no queſtion but hee

ſhould

ſhould finde both it and them ſufficient and able e-
nough to withſtand any forraigne force or enemy
in defence and ſafeguard of the ſame.

Thus anſwered, hee departed, and came to Lon-
don, ſince when the Earle of Newcaſtle authorized
by his Maieſties commiſſion, and attended with a
traine of five hundred aſſiſtants, was generally and
ioyfully received of the inhabitants, where he hath
ſupplied his Maieſties Magazens and Block-houſes
(where it was wanting) with powder, ſhot, bullets,
both for Canon and Musket, : hee hath alſo moun-
ted the peeces of Ordnances, raiſed platformes, re-
ctified all defaults, whether in carriages or Field-
peeces, and is now continually re-edifying and ad-
ding to the fortifications formerly built there, his
endeavours, and ſo generally thought for the good
of this Kingdome, that wee daily with a greater
multiplication of ſuch loyall ſubiects. He is a man
ſo generally fraught with vertue, and ſo induſtrious
in the effectation of his preſent commiſſion, that
neither being miſled to vice, nor loſing opportu-
nity for the proceeding in his importunate affairs,
that he may be a paterne of emulation for hereaf-
ter times.

*The maner and plantation of the Ordnance is thus deſcribed.*

The Blockhouſe ſtanding towards the Eaſt, ad-
ioyning to the Sea, hath twenty peeces; five whole
Canous, and fifteen Demicanons and Culverings:
the other towards North-eaſt, having ten peeces,
whereof three are Culverings, the reſidue ſmall
peeces, and mounted with an aſpect over the whole
Towne for defence by land, two murderers at Gray
wharfe,

wharfe, and two more at Dilham Port, all made ready and fit for ſervice: there being in the Magazines Armes for an hundred thouſand men.

Theſe are the endevours of the worthy Earle of Newcaſtle, which we wiſh to continue both there and other places in this kingdome by him and ſuch other like good agents, to the honour and glory of God, terrifying our enemies, our owne ſafety, and hopes of enſuing tranquility. *Amen.*

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## The Copy of a writing produced and preſented to the Parliament.

*WEE worke, we plot, we ſtudy and deviſe*
*Our powder workes, whiles that you blinde the eyes*
*Of thoſe perſpicuous enemies: our plot*
*Stands ſo ſecurely hid, they muſt to pot*
*Goe altogether, in their Chaires of ſtate*
*Mounted aloft by the promiſcuous fate,*
*Like* Phaeton *in fire their Chariot hot*
*Will ſeare their nimble intellect; a trot*
Phœbus *ſwift Geldings never glide, they run,*
*So ſhall they ſuddenly ere wee have done.*

Farewell. I. P.

FINIS.



17

# PRAYERS OF WARRE

## FOR THE KINGDOME, Iudgment and Iuſtice which God hath promiſed to execute under Heaven here on Earth, for to maintaine his WORD (or HOLY NAME) and to deliver his people.

## Againſt the Rage and Fury of the Horrible and pernitious Beaſt, which devoureth and breaketh in peeces, and ſtampeth the reſidue with its feete, blaſphemeth God the Moſt High, and endevoreth to change Times and Lawes. Daniel. 7.

Whereunto is added an earneſt voyce or Letter to the late Roman Emperour.

Written and ſet forth firſt in the *German Tongue* by one, who through many dangers a long time undantedly hath in perſon denounced unto the Roman Emperour, and many Kings, Princes and States, the Iudgement of God over the world, and the deliverance of Iſrael, and ſtill doth continue to admoniſh all people of the ſame.

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*London* Printed for *G. Thompſon.* 1642.

# PRAYERS OF WARRE
## For the Kingdome, Iudgment and Iuſtice, which God hath promiſed to execute under Heaven here on Earth, for to maintaine his Word (or Holy Name) and to deliver his People.

1.

GOD THE FATHER, who hath of Nothing Created Heaven, Earth, the Seas and All that therein is, by the hand of his Divine and Almighty power, have pitty, and deliver the Creature of his hands, through the Grace, Vertue and Strength of his Divine Iuſtice, from the power of the Kingdome of Eternall Darkneſſe.

2.

O LORD JESVS CHRIST, Thou onely Begotten Sonne of God, and Saviour of all thoſe that truely beleeve in Thee, Thou Eternall King and Prince of Victorie, by whom Sinne, Death, Devill and Hell is overcome and deſtroyed: Have pitie, and deliver thoſe People from the Might and Power of all thine and their Enemies, which Thou haſt redeemed with thy moſt Holy and Precious Blood, and exceding dearely bought to thy Everlaſting Kingdome.

3.

GOD THE HOLY GHOST, Thou Divine Fire, which art the burning flame, light, vertue and ſtrength of all beleevers, kindle and revive thy members with the vertue

of thy Strength, that they through the power of God may bee preſerved to eternall Salvation,

*Thou Holy Trinitie, God the Father, God the Sonne, and God the Holy Ghoſt,* in One Eternall, Divine and Vndiviſible Eſſence, performe and fulfill what thou haſt promiſed, concerning the maintaining of thy Word and Holy Name, and the deliverance of thy People, and haſt in thy Eternall Counſell decreed and eſtabliſhed againſt the rage and furie of the Devill and all his members.

For there is none like unto thee O Lord, thou art great, and thy Name is great, and thou canſt ſhew it in the very Deede; who ſhould not feare thee, O King of Nations: To thee Obedience is due, foraſmuch as among all the wiſe men of the Nations, and in all their Kingdomes, there is none like unto thee: Thou Lord art the true God, and the living God, an everlaſting King, at thy wrath the Earth trembleth, and the Nations cannot abide thine indignation. The Gods that have not made the Heavens and the Earth, even they muſt periſh from the earth, and from under the Heavens. But thou haſt made the Earth by thy power, and eſtabliſhed the world by thy Wiſedome, and haſt ſtretched out the heavens by thine Vnderſtanding, When thou uttereſt thy voyce, there is a multitude of Waters in the Heavens. *Ier.* 10.

Thou Lord moſt high art very terrible, a great King over all the Earth, thou reigneſt over the Heathen, thou ſitteſt upon the Throne of thine Holineſſe. *Pſal.* 47.

The Heathens muſt deſpaire, the Kingdomes fall, the earth muſt periſh when he uttereth his voyce; he that maketh Wars to ceaſe unto the end of the Earth, that breaketh the Bow, and cutteth the ſpeare in ſunder; that burneth the Chariot in the Fire. *Pſal.* 46.

Thou breakeſt the ſhips of *Tharſis* with an Eaſt winde; as wee have heard ſo have wee ſeene in the Citty of the Lord of Hoſts, in the City of our God: God will eſtabliſh it for ever, *Selah.* God we waite for thy loving kindneſſe in thy Temple.

Accor-

According to thy Name, O God, ſo is thy praiſe unto the ends of the Earth. Thy Right-hand is full of Righteouſneſſe, *Pſal* 48.

Let the Heavens rejoyce, and let the Earth be glad, let the Sea roare and the fulneſſe thereof, let the Field be joyfull and all that is therein, and let all the Trees of the Wood rejoyce before the Lord, for hee commeth, hee commeth to Iudge the earth; he ſhall Iudge the World with righteouſneſſe, and the People with his Truth. *Pſal. 96.*

Hee bowed the Heavens and came downe, and darkeneſſe was under his feete. *Pſal.* 18.

A fire goeth before him and burneth up his Enemies round about; his Lightning enlightens the World; the Earth ſeeth it and trembleth, the Hills melt like waxe at the preſence of the Lord, at the Preſence of the Lord of the whole Earth. The Heavens declare his Righteouſneſſe, and all people ſee his Glory. *Pſal. 97.*

For the Lord ſhall Iudge and avenge his People, and have pittie upon his Servants. *Deut.* 32.

In *Salem* is his Tabernacle, and his dwelling place in *Sion*: there breaketh he the Arrowes of the Bow, the ſhield and the Sword and the Battell, *Sela.* Thou art more glorious and excellent then the Mountaines of prey, the ſtout harted muſt bee ſpoyled, and ſleepe their ſleepe, and the Warrious muſt let their hands ſinck, at thy rebuke O God of *Iacob*, both the chariot and the horſe are caſt into a dead ſleepe; Thou, even thou art to bee feared, and who may ſtand in thy ſight when once thou art angry, when thou cauſeſt the Iudgement to bee heard from Heaven then the Earth feareth and is ſtill, *Pſalme* 76.

For, thou O Lord art a Iealous God, and a Revenger, yea a revenger is the Lord and furious; The Lord will take vengeance on his adverſaries, and he reſerveth wrath for his Enemies, *Nahum.* 1.

Thou covereſt thy ſelfe with Light, thou ſtretcheſt out the

Heavens like a Curtaine, thou layeſt the beames of thy chambers in the Waters, thou makeſt the clouds thy Charet, thou walkeſt upon the wings of the Winde. *Pſalm.* 104.

Thou art the Lord, Whoſe wayes are in the whirle-winde and in the ſtorme, and the clouds are the duſt of thy feet; thou that rebukeſt the Sea and makeſt it dry, and dryeſt up all the Rivers: the Mountaines quake at Thee, and the Hills melt: the Earth quaketh at thy preſence, yea the world and all that dwell therein; who can ſtand before thine Indignation, and who can abide in the fierceneſſe of thine anger; thy furie burneth like fire, and the Rocks are throwne downe by him. *Nehemiah.* 1.

Thou lookeſt on the Earth and it trembleth, thou toucheſt the Hills and they ſmoake: the earth trembleth and is moved, and the foundations of the Mountaines are moved and doe tremble, when thou art angrie. *Pſal.* 104.

Smoake goeth up out of thy Noſtrills, and a conſuming fire out of thy Mouth, whereby coales are kindled: thy Pavillion round about thee is darke, and darke thick cloudes wherein thou art hidden: at the brightneſſe before Thee the Clouds paſſe with Haile and lightnings, and the Lord thundred in the Heavens, and the higheſt gave his voice with Haile and coales of fire: He ſent out his arrowes and ſcattered them, he ſhott out lightnings and diſcomfited them. *Pſal.* 18.

Who is ſo great a God as Thou O God, thou art the God that doeſt wonders; thou haſt declared thy ſtrength amongſt the People; thou haſt powerfully redeemed thy people, the ſonnes of *Iacob*, and *Ioſeph Sela*. The waters ſaw Thee, O God, the water ſaw thee and were afraid, the depths were troubled, the thick cloudes powred out Water, the clouds did thunder, and thy arrowes went abroad: thy lightnings lightned the world, and the Earth trembled and ſhooke. *Pſal.* 77.

Great is our Lord, and of great Power, his vnderſtanding is infinite. *Pſal.* 147.

Whatſoever he pleaſeth that he doth in Heaven and in Earth,

Earth, in the ſeas and in all deepe places, that cauſeth the Vapours (and cloudes) to aſcend from the endes of the Earth, that maketh lightnings to raine, that bringeth the windes out of his Treaſures. *Pſal.* 135.

Who covereth the Heavens with cloudes, who prepareth raine for the Earth, who maketh graſſe to grow upon the Mountaines: he giveth Snow like wooll, he ſcattereth the Hoare froſt like aſhes; He caſteth forth his Ice like morſels; who can ſtand before his Cold? He ſendeth out his word and melteth them, He cauſeth his Winde to blow and it thawes, *Pſal.* 147.

By the Word of the Lord the Heavens were made, and all the Hoſt of them by the breath of His Mouth. *Pſal.* 33.

For who in the Clouds may be compared uuto the Lord, who among the Sonnes of the Gods can bee likened unto the Lord. *Pſal.* 89.

There is none like unto the God of *Ieſurun*, (or of the righteous) who rideth upon the Heaven, whoſe excellencie is in the Skie, and vnderneath are the everlaſting armes *Deut.* 33.

Who executeth Vengance in anger, and fury upon the Heathen, that would not hearken. *Mich.* 5.

For the Lord is a great God and a great King above all Gods; in his hand are the deepe places of the Earth, and the hights of the Hills are his, for the Sea is his, and he made it, and his Hands formed the dry land. *Pſal.* 95.

The Lord is great, and greatly to be praiſed, he is to be feared above all Gods: Honour and Majeſty are before him; ſtrength and beauty are in his *Sanctuarie*. Let the Heavens rejoyce, and let the Earth be glad, let the Sea roare and the fulneſſe thereof, let the Feild be ioyfull, and all that is therein, and let all the Trees of the Wood reioyce. *Pſal.* 96.

Make a Ioyfull Noiſe unto the Lord, all the Earth, ſerve the Lord with gladneſſe: come before his preſence with ſinging. Know yee that the Lord he is God. *Pſal.* 100.

For thou Lord, art high above all the Earth, thou art exalted farre above all Gods. *Pſ.* 97.

The

The Flouds lift up, O Lord, the flouds lift up their Voyce, the flonds lift up their Waves: The Lord on high is mightier then the Noiſe of many Waters, yea then the mighty waves of the Sea. *Pſal.* 93.

Therefore will not we feare, though the Earth be removed, and though the mountaines ſhould ſinck in the midſt of the Sea. *Pſal.* 46.

For thou ſtilleſt the Noyſe of the Seas, the noyſe of the waves, and the tumult of the people, *Pſal.* 65.

Why doe the Heathen rage, and the people imagine a vaine thing: the Kings of the Earth riſe up, and the Rulers take Counſell together, againſt the Lord and againſt his Anointed; therefore ſhall his wrath ſoone bee kindled *Pſal.* 2.

The Indignation of the Lord is upon all Nations, and his Fury upon all their Armies, *Eſa.* 34.

His Anger burneth, and is very heavie: His lips are full of indignation, and his Tongue as a devouring fire, and his breath as an overflowing ſtreame, *Eſa.* 30.

Our God ſhall come and ſhall not keepe ſilence, a fire ſhall devoure afore him, and it ſhall be very tempeſtuous round about him *Pſal.* 50.

Hee ſhall let burning Coales fall upon his enemies, and hee ſhall with fire throw them downe into deepe pitts, that they never riſe up againe *Pſal.* 140.

Behold he commeth ſaith the Lord of Hoſts, but who may abide the Day of his Comming? and who ſhall ſtand when he appeareth? *Malach.* 3.

Deut. 4. 6. 9. & 32. ch. Heb. 12. and 12. ch. Pſal. 103. Eſa. 45. Deut. 10. Exod. 15.

For He is a Iealous God, and a conſuming fire, that ſhall devoure all the earth with the fire of his Iealouſie, *Zephan.* 1. & 3. chap.

Therefore bow the Heavens, O Lord, and come downe, touch the Mouutaines that they ſmoake, caſt forth Lightning and ſcatter them, ſhoot out thine arrowes and deſtroy them, *Pſal.* 144.

For

For thou Lord of Hoaſts art the onely God, the God of all Gods, and the Lord of all Lords; terrible, worthie to be praiſed, and doing wonders. Pſal. 103. Eſa. 45. Deut. 10. Exod. 15.

Thou haſt a Mighty arme, ſtrong is thy hand, and high is thy right hand. *Pſal.* 89.

Thy righteouſneſſe is like the great mountaines: Thy Iudgements are great deapths. *Pſal.* 36.

Surely the wrath of Man ſhall praiſe Thee, the remainder of wrath ſhalt thou reſtraine, *Pſal.* 76.

Great is the Lord, and greatly to bee praiſed, and his greatneſſe is unſearchable: his Kingdome is an everlaſting kingdome, and his Dominion endureth throughout all generations. *Dan.* 2. and 4. *Pſal.* 145.

The Lord bringth the Counſell of the Heathen to nought, he maketh the deviſes of the people of none effect, but the Counſell of the Lord ſtandeth for ever: the thoughts of his heart to all generations. *Pſal.* 33. *Eſa.* 8. & 13.

Make a joyfull noyſe unto the Lord al the earth: Make a loud noyſe, and rejoyce, and ſing praiſe: ſing unto the Lord with the Harpe, and the Voice of a *Pſalme*, with Trumpets and ſound of Cornet, make a ioyfull noyſe before the Lord, the King. Let the Sea roare, & the fulnes thereof: the world & they that dwell therin: Let the flouds clap their hands, let the hills bee ioyfull together before the Lord, for he commeth to indge the Earth, with righteouſneſſe ſhall he iudge the World, and the people with equity. *Pſal.* 98.

There is no King ſaved by the Multitude of an Hoaſt: a mighty man is not delivered by much ſtrength; a horſe is a vaine thing for ſafety, neither ſhall he deliver any by his great ſtrength. *Pſal.* 33.

O Lord God of Hoſts, who is a ſtrong Lord like unto thee? Thy truth is round about thee, Thou ruleſt the raging of the Sea; when the waves thereof ariſe, thou ſtilleſt them: thou breakeſt *Rahab* in peeces as one that is ſlaine, Thou ſcattereſt thine Enemies with thy ſtrong Arme. *pſal.* 89.

Thou devideſt the Sea by thy ſtrength, Thou breakeſt the Head of the Dragons in the waters: thou breakeſt the heads of Leviathan in pieces, and giveſt them to be meate to the people inhabiting the wilderneſſe; thou cleaveſt the fountaine and the floud, thou dryeſt up mighty Rivers: The Day thine, the Night alſo: thou prepareſt the Light & the Sun, thou ſetteſt all the Borders of the Earth, thou makeſt Summer and Winter *Pſal.* 74.

The Heavens are thine, the Earth alſo is thine: as for the World and the fulneſſe thereof, thou haſt found them; the North and the South, thou haſt created them: *Tabor* and *Hermon* ſhall reioyce in thy Name, *Pſal.* 89.

Bleſſed is the Nation, whoſe God is the Lord, and the people whom he hath choſen for his owne inheritanc, *Pſal.* 33.

God thy Worke is Holy, unſearchable & incomprehenſible are the Iudgements. *Pſal.* 77. Rom. 11.

Thou haſt prepared thy throne in the Heavens, and thy Kingdome ruleth over All. *Pſal* 103.

Thou makeſt thine Angells windes, thy Miniſters a flaming fire, who laidſt the foundations of the earth that it ſhould not be removed for ever: ever: Thou coveredſt it with the Deepe as with a garment: The waters ſtood above the Mountaines: at thy rebuke they fled: at the Voyce of thy Thunder they haſted away. *Pſal.* 104.

The

Eccle. 43. The noyſe of his Thunder maketh the Earth tremble, & the Mountaines
Eſa. 2. 3. quake before him, for the Glory of his
40. 50. chap. Majeſtie, and for the Voyce of his Glory ſhall the Mountaines depart, and the Hills be remoued. *Rev.* 6.

The Voyce of the Lord is upon the waters, the God of Glory thundreth, the Lord is upon many Waters; the Voyce of the Lord is very powerfull; the voyce of the Lord is full of Majeſty: the voyce of the Lord breaketh the Cedars, yea the Lord breaketh the Cedars of *Lebanon*; the Voyce of the Lord divideth the flames of Fire: the voyce of the Lord ſhaketh the wilderneſſe; the Lord ſhaketh the wilderneſſe of *Cades*, the Lord ſitteth upon the floud, yea the Lord ſitteth King for ever: The Lord will give ſtrength unto his people: the Lord will bleſſe his People with peace, *Pſal.* 29.

For he is the Lord ſtrong and Mighty, the Lord mighty in battell. Lift up your Heads O you gates, even lift them up ye everlaſting doores, and the King of Glory ſhall come in. Who is the King of Glory, the Lord of Hoſts, he is the King of Glorie, *Sela.* Pſal. 24.

He ſhall Iudge the ends of the earth, and hee ſhall give ſtrength unto his King, & exalt the horne of his Anoynted: But the Adverſaries of the Lord ſhall bee broken in peeces, out of Heaven ſhall the thunder open them. *1. Sam. 2.*

Vpon the wicked he ſhall raine Snares, fire and brimſtone, and an horrible Tempeſt; this ſhall be the portion of their Cup. Pſal. 11.

Hee ſhall let burning coales fall upon his enemies, he ſhall let them be caſt into the fire, into the

deepe pitts, that they riſe not up againe. *Pſal. 140.*
Heb. 1 & 7. O God, thy Throne is for ever and
Pſal. 45. 97. ever, the Scepter of thy Davidicall
Mich. 4. 5. Kingdome is a Scepter of Righteouſ-
7 chap. neſſe. Pſal 89. 110. *145.*

Praiſe ye the Lord, prayſe the Lord O ye Heavens; praiſe Him in the Hights; Praiſe ye Him all His Angells: Praiſe ye him all His Hoaſts: Praiſe ye Him Sunne and Moone, praiſe Him all ye Sarres of Light: Praiſe Him yee Heavens of Heavens, and ye Waters that be above the Heavens: Let them praiſe the Name of the Lord; for He commanded and they were Created. He hath alſo eſtabliſhed them for ever and ever. He hath made a Decree which ſhall not paſſe. Praiſe the Lord from the Earth, ye Dragons and all deepes, Fire and Haile, Snow & Vapour, Stormy Winde fulfilling His Word, Mountaines and all Hilles: fruitfull Trees and all Cedars. Beaſts & Cattell: Creeping things and flying fowle. Pſal. 148.

Bleſſe the Lord yee His Angels that excell in ſtrength, that doe His Commandements, harckning unto the Voyce of His WORD. Bleſſe yee the Lord all ye his Hoſts, yee Miniſters of His that doe his pleaſure.

Bleſſe ye the Lord all His Workes in all places of His Dominion: bleſſe the Lord O my ſoule. Pſal. 103.

Praiſe and Glory and Wiſedome, and Thankes, and Honour, and Power, and Might bee unto Our God for ever more
*Amen. Revel. 7.*

## *A Warriour from God,*

Revel.19. Pſal. 89. 2 Sam.7. 1 King.2. 6. 8. 9. 2 Chron. 6. 7. chap. Ier.30.31. 33.chap. Mich.7.

ACcording to His Grace, Truth and Righteouſneſſe, which God hath promiſed to keepe unto *David* and his Seede after Him for ever, (to wit) ſo long as the Ordinance with Heaven and Earth, Sunne & Moone, Day and Night endureth.

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## *A VOYCE or Letter which denounceth Gods Vengeance and Iudgement to the Emperour and his Adherents.*

Eſa. 30. *A Voyce,*

By which the Lord of Hoſts out of Sion warneth thus.

Ierem.25. Ioel 3. Amos 1.

It needeth not many diſputes or prooſes to ſhew that the Ruler is no more eſteemed in the eyes of the Majeſtie of God the moſt High; (by whom there is no reſpect of Perſons, 2 *Chron.* 19. *Gal.* 2. *Eph.* 6. *Col.* 3.) then he that is under the rule.

Deut.1 & 10 Eſa. 2 & 3. 1 Pet. 1. Eccl. 1.10. 35. Rom.2.14. 4 Eſd.11.12. Sap. 6. Pſal. 36. 58. Revel.16.

Neither are further Demonſtrations neceſſary to prove that the Emperour, (who is the Horne or Temporall Head of that Terrible and hurtfull Beaſt, which breaketh all in peeces, and ſtampeth the reſidue with its feete, *Dan.* 7.) neither regardeth nor hath regarded either the Lawes of God or of Nature, to conforme his Government thereunto, according to Conſcience, but by the Power of Satan domineereth directly againſt them, upon the Throne of God.

Gen. 4. Num.23,24. Heb.11.

The Blood of the oppreſſed, and the Violence uſed againſt thoſe that ſuffer, hath long enough cryed

cryed to Heaven to the Eternall God. *Revel.* 6.
Deut. 32. Who therefore is risen against the Emperour and his Adherents, to bring to nought in them, all
Deut. 17. the plots and devices of the Devill, which they
Mich. 5. have devised against God, His Word and believers. *Esa.* 4. 14. 15 35. 49. Chap. *Zephan.* 3.
Ioel 3. And because those that serve him, have not only
Nah. 3. ly no lawfull calling, but submitt themselves also
1 Iohn 3. to the Devill, when they rise and lift up themselves
Rom. 1. 6. against God, & torment poore men here upon his
Sap. 6. Earth, by no other then by the power and worke-
Psal. 2. 76. ing of the very Devill: They have reason to looke
137. well about them, and consider how their Master
2 Thes. 2. will be able to helpe them when they have served
Esa. 51. & 54. chap. against God. *Zach.* 2. 12. 14. *Ierem.* 30.

Seeing the Emperour, who in poore and afRevel. 13. flicted Mankind lifts himself up against God, both
Dan. 7. 12. in a Coporall and Spirituall manner, is not able to
Esa. 61. 63. helpe and deliver himselfe from the day of the
2 Thes. 1. Vengeance and Iudgement of God, much lesse to
Sap. 5. assist those that helpe him, or doe desire to fulfill his diabolicall devices and enterprises. *Hab.* 1. *Psal.* 137. *Esa.* 31. 49. 52. 59.

Sap. 18. Mat. 24. *Out of Midnight,*

OR

Mala. 4. IN the midst of the Night, when Faith is extin-
2 Cor. 4. guished, Iesus Christ the Sunne of Righteous-
Gen. 49. nesse, set, yea no light more is within the Hearts
Gen. 49. and Consciences of men, *Zach.* 4.) Commeth
Revel. 5. 22. the Lion of the Tribe of *Iuda*, *Esa.* 65. *Heb.* 7. 10.
Esa. 4. 8. 11. The roote of *David*, by whom God the great
28. 42. 59. Lord, for the maintenance of the Honour of His
66. Word

Word or Holy Name, *Eze.* 35. 36. and the full Deliverance of Mankind will make himselfe knowne amongst the unbelieving and ungodly Heathen. *Rom.* 1. and 11. chap. Hypocrites, Scorners and Despisers, Epist of *Iude*; or false and titular Christians. *Tit.* 1. *Mat.* 24. *Mar.* 13. 2. *Pet.* 3. Mal. 4.

Men shall fall upon thy feathered Wings, O Thou Eagle, and thy clawes and feathers, Kingdome and governement, namly they whole Body or adherents, shall in the DAY of the LORD and IVDGEMENT OF GOD, utterly be destroyed from under the Heavens, *Ierem.* 10. 25. *Dan.* 7. 4 Esdr. 11. 12. Esa. 47. 52. Revel. 10. 17. 18. 19. 20. 21. chap.

The Contents of this VOYCE have binn insinuated to the late deceased Emperour many yeares agoe, who for his doings undoubtedly is now under Gods Iudgement and in the bottomlesse pit, *Revel.* 17. For God will not suffer His Holy Name to bee defiled, nor his people forced against their Soules and Consciences: therefore this Letter or Earnest Voice, Concerning the Iudgment of God is now againe published, that no man assist another in his unjust cause against God His Faithfull, and so bring them both into Hell. But they that will escape the Fiery Lake in regard of these present tumults, they must in all their actions, 2 *Cor.* 5. not onely outwardly in the Eyes of Men, *Psal.* 14. but also in their hearts, not goe against God. *Rom.* 9. 1 *Pet.* 2. 4. Who tryeth the hearts and reynes, *Ier.* 11. 17. and looketh into the secrets of Men, *Esa.* 29. *Ierem.* 23. according to which He will also Iudge, 1 *Cor.* 4. *Ier.* 30. *Ezech.* 34. 37. Esa. 66. Revel. 20. 2 Pet. 3. Mich. 5. 6. & 7. chap. Revel. 2. Psal. 49. 96. 97. 98. 99.

Dan. 12. Revel. 12. & 20. 2 Thes. 1.

A WARRIER according to the Truth and Righteousnesse of God & His Iudgement, Crowned with afflictions and Sufferings, armed with Faith, Hope and Patience, *Heb.* 10. Which is in our Lord Iesus Christ. *1 Thes.* 1.

BRITISH MUSEUM

FINIS.

18.

# Gods free Mercy TO ENGLAND.

Presented as a Pretious, and Powerfull motive to Humiliation:

## IN A SERMON

Preached before the Honourable House of Commons, at their late solemne Fast, *Feb.* 23. 1641.

*By* EDMVND CALAMY, *B. D. and Preacher at Aldermanbury London.*

JOEL 2. 12,13,14.

*Therefore also now saith the Lord, Turne ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rent your heart, and not your garments, and turne unto the Lord your God: for he is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the evill: Who knoweth if he will returne and repent, and leave a blessing behind him, even a meate-offering, and a drink-offering unto the Lord your God?*

*Published by Order of the House of Commons.*

*LONDON*,
Printed for CHRISTOPHER MEREDITH, at the Crane in S. PAVLS Church-yard, 1642.

# TO THE HONORABLE HOVSE OF COMMONS

Assembled in Parliament.

AMong all the *Mercies* which God hath vouchsafed to bestow upō this Kingdome by your helpe, the procuring of a *Monethly Fast*, from his *Royall Majesty* (during the warres of *Ireland*, and the unsetled condition of *England*) is not the *least*. For by this meanes the Churches of *England* are set in a *monethly posture of warre* to fight with *Prayers and Teares* (which are the Churches weapons) against all the enemies of our peace and prosperity: And may very fitly resemble the *Tree of Life*, mentioned Revel. 22. 2. *which yeelded her fruite every Moneth, and the leaves of the tree were for the healing of the Nations*. I doubt not but through Gods blessing, this *Monethly Fast* will prove an England-and-Ireland-healing Fast, if it be celebrated as it ought to be, with weeping, mourning, and brokennesse of heart for sin, and from sin. Great is the *efficacy*, and *omnipotency* of prayer and fasting: So great, as that it would require rather a large volume than a short

*Vincit invincibilem ligat omnipotentem.*

ſhort Epiſtle to expreſſe it. And therefore I purpoſely wave it, as a theame in which a child cannot want eloquence, & in which I ſhould ſooner know where to begin, than where to make an end. As the Jewes had their
2 King. 4 23. Amos 8.9 Numb. 29 Godwins Heb Antiquity. *Monethly Feaſt*, which they called their *New Moones*, in which the *Word was preached, their ſhops ſhut up, & ſpecial ſacrifices offered up to God:* And as they had their *Feaſt of Trumpets*, in which they blowed their trumpets all day long (eſpecially in their firſt New Moone) from Sunriſing, till night: So, Bleſſed be God, we now enjoy *our Chriſtian New Moones*, and *Evangelical Feaſt of Trumpets*. We have not onely our Monethly *Sacrament Feaſt* to refreſh our ſoules withall, in moſt of our congregations, (which would be as the *hidden Manna*, *Revel.* 2. 17. an unſpeakeable conſolation to the Religious party, if you would be pleaſed (moſt noble Senators) to appoint by your authority *ſome ſpiritual railes* (as you have taken away other *kind of railes*) to keepe away all dogs and ſwine from polluting that holy Ordinance) but we have alſo our *New Moone Faſts*, in which the *Word* is preached, *trading* ceaſeth, and *Sacrifices of prayer, praiſes, and almes*, are tendred up to *God*, in the name of *Jeſus Chriſt*. We have our *Feaſt of Trumpets*, in which our godly Miniſters throughout the whole Kingdome lift up their voices as a Trumpet, and all the whole day,
Eſay 58. 1. are either *the mouth of the people to God*, or *Gods mouth to the people*, ſhewing unto England their ſinnes, and to the people of this Land their tranſgreſſions, and calling them to humiliation, and reformation. From hence it comes to paſſe, That (if *Englands juſt feares*, and *Irelands miſeries* ſhould ſo long continue by reaſon of our ſinnes) we are likely to be *bleſſed* by the providence of God, bringing good out of evill, with *twelve Nationall, ſolemne,*

*ſolemne, publike Faſts every yeare*, which (if rightly kept) will be as the *twelve Gates* of the *New Jeruſalem*, ſpoken of, *Revel.* 21. Every *faſt* will be as a *Gate* to let us in, into a *part* of the *New Jeruſalem* of *Mercy*, and happineſſe promiſed to the people of *God*, here upon earth. And there is one thing more, which addes much to this new monethly mercy, and that is, That notwithſtanding your moſt weighty and important affaires, you are pleaſed to keepe this Faſt, your ſelves in your own Perſons, after a moſt ſolemne and religious manner every Moneth. Which pious example no doubt will be a notable *incouragement* to all the Kingdome to follow ſo good a Preſident, and a mighty provocation to the religious and ſolemne obſervance of it. It is ſaid expreſly of the *King* of *Niniveh* (though a Heathen) *that he came from his Th'one, laid his robes from him*, and that his Nobles and people *from the greateſt of them to the leaſt put on ſackcloth*. And, as *Chryſoſtome* well obſerveth, Their *ſackcloth* prevailed more with God, then all their *purple robes*: *Quod non poterat Diadema, id ſaccus obtinuit*. Such a famous *example* doe you hold forth, who are the chiefeſt of our Tribes; to which I doubt not but the loweſt of our people (unleſſe they will bee worſe than Heathens) will cheerefully conforme.

This inſuing *Sermon* was preached at your laſt *Monthly Faſt*, and it is now by your *command* expoſed to publique view. There is nothing in it, that makes it worthy the Printing, but onely your *kinde acceptance* of it; which is as a *Royall ſtampe* upon ſome *inferiour metall* to make it *currant*. It is the property as of *God* in *Heaven*, ſo alſo of all *earthly gods* who are truly noble, not onely to give great gifts worthy of the givers, but alſo to accept of poore and ſmall gifts, though un-

worthy to be given, when given with a thankfull heart, as of a * *handfull of water*, a *cup of cold water*, a *poore widowes mite*, a *little goates haire*, and ſemblably of this following *diſcourſe*, which now becomes publike under your Patronage. The Lord grant it may accompliſh that for which it was Preached! That *Englands mercies* may be a motive, and a meanes of *Englands humiliation* and *Reformation*. And that by confeſſing our ſinnes with a *happy confuſion of face* (as the Text requires) wee may prevent *that unhappy confuſion*, which is otherwiſe likely to come upon us. The ſame *Almighty God* multiply all his gifts and graces upon you, be a *Sunne* and a *ſhield* unto you, appearing alwaies in the *Mount of ſtraits*, cauſing all *Mountaines to become a Plaine before you*, & inabling you to conſummate all thoſe good things which you have begun to doe for this Church and State.

* So *Artaxerxes*.

So prayeth your much obliged
ſpirituall Servant,

EDMVND CALAMY.

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*Die Veneris* 25. Febr. 1641.

IT *is this day ordered by the Houſe of Commons, That no man ſhall Print the Sermons Preached at the laſt Faſt day before the Houſe of Commons by Mr.* Calamy *and Mr.* Marſhall, *beſides themſelves, for the ſpace of theſe two moneths, without the particular licence and approbation of the ſaid Houſe of Commons.*

H. ELSYING Cler. Parl. D. Com.

*Theſe are to give notice, that I appoint* C. Meridith *to Print my Sermon.* EDM. CALAMY.

# A SERMON PREACHED AT A FAST Before the Honorable Houſe of COMMONS.

EZEK. 36. 32.

*Not for your ſakes doe I this, ſaith the Lord God, be it known unto you: be aſhamed and confounded for your owne waies, O houſe of Iſrael.*

WE are here met this day to keep a day of humiliation, to out-cry the cry of our ſinnes by the cry of our Prayers, and teares, to wraſtle with God, with our hearts, and with the devill: With God for a bleſſing upon England & Ireland; with our hearts, to get and keep them in a frame ſutable to the worke; with the devill, leaſt he ſteale away the benefit of this day. Now as the Wiſeman ſaith, *Who knowes what a day may bring forth?* Who knows what a mercy ſuch a day as this may bring forth? Who knows what a rare ſucceſſe this day may have throughout all England? The Lord give a bleſſing unto it. Prov. 27. 1

To help you in the work of this day, I have choſen this Text. It is the skill of a workeman, not only to make good work, but *fit* worke. A garment is not well made, though never ſo good, if not *fit* made: This hath been my care to chooſe a *fit text*. It cannot

cannot be denyed but that God hath done much for England, and that England hath done much againſt God. Now my purpoſe is to lay the ſins of England againſt God in one ſcale, and the mercies of God to England in the other ſcale, and to call upon you this day to be humbled, and aſhamed, and broken in heart before the Lord, that ever you ſhould ſinne againſt ſuch a God. There are but two wayes to breake a ſtony heart: As there are two wayes to cure a ſtone in the bladder: either by cutting out the ſtone, or by diſſolving it with ſoft medicines; So there are but two wayes to cure a ſtony heart: either by the *heart-cutting* threatnings of the Law, or by the *heart-melting* mercies of the Goſpell; I have this day choſen the latter way. I will not carry you up to *Mount Ebal*, or *Mount Sinai*: But to the *Mount of Bleſſings*. And I ſhall labour by the heart-diſſolving mercies of the Goſpell to breake your ſtony hearts: It is the duty of a Miniſter to follow God in his providence. When God ſends judgements upon a Nation, then muſt we preach judgements to that Nation; But when he ſends mercies, then muſt we preach mercy: Now God hath brought England into the *ſchoole of mercy*, and hath placed it *in the higheſt forme*, and hath made it Captaine of the ſchoole. And it is my duty to teach you what leſſons you are to learne in this ſchoole. This Text holds forth one leſſon, which is the proper leſſon for this day, and that is, to be confounded and aſhamed, that ever we ſhould ſinne againſt ſuch a God. I read in the ſecond of Judges, that there came an *Angell of the Lord from Gilgall, to the people of Iſrael in Bochim*, and preached a Sermon of mercy, in which he commemorates, Firſt Gods kindneſſe in bringing them out of Egypt, and into Canaan; and ſecondly, Their unkindneſſe in diſobeying of God: And all the people when they had heard this Sermon, *lifted up their voyces and wept*, in ſo much as the very place was called *Bochim, that is, Weepers*. This Angell was not an *Angell properly ſo called*, but a *Miniſter*, as moſt thinke: And therefore he is ſaid to come *from Gilgall*, not *from heaven*: The Rabbines ſay it was *Phinehas the ſonne of Eleazar*: God hath ſent me hither this day as his Angell upon the ſame Embaſſage, I am to reminde you of Gods mercies to us: And of our ingratitude againſt him: O that it might have the ſame effect: That we may all of us lift up our

voyces

voyces and weep, and that the Church may be called a *Bochim*, a place of weepers!

In the words themſelves we have foure parts,

1. A mercy ſuppoſed: in theſe words, *I will do this*: which intimates, That God had promiſed to do ſomething for the houſe of Iſrael.

2. The Author of the Mercy propoſed: in theſe words, *I will do this ſaith the Lord God.*

3. The falſe reaſon of this mercy depoſed, by way of proclamation in theſe words, *Not for your ſakes do I this, be it knowne unto you O houſe of Iſrael.*

4. The true uſe of the mercy impoſed: in theſe words, *Be aſhamed and confounded for your owne wayes, O houſe of Iſrael.*

1. The mercy ſuppoſed: *I will do this*: If you looke backe into the Chapter you ſhall find, that God promiſes many rare and great mercies to the houſe of Iſrael, Mercies in Folio, Mercies unſpeakable: God promiſes *to gather them out of all Countries: And to bring them backe to their owne land; To cleanſe them from Idols: And from all filthineſſe: To ſprinkle cleane water upon them: To give them a new heart, and a new ſpirit: And to take away their hearts of ſtone, and to give them a heart of fleſh: And to multiply all outward bleſſings upon them, &c.* Obſerve from hence; *Part.* 1. Verſ. 24. 25. 26. 30.

That God doth ſometimes ſhew mercy to a Nation when it leaſt *deſerves* it, and leaſt *expects* it. *Doctr.* 1.

This is apparent out of the text: When *Ezekiel* wrote theſe words, the houſe of Iſrael was in the houſe of bondage, Captive in Babylon. Their condition was ſo deſperate in regard of their miſery, that *Ezekiel* compares them to *dry bones in the grave, chap.* 37. And God demands of *Ezekiel*: *Can theſe drie bones live?* He anſwers: *O Lord God thou knowreſt*: for my part I know not. Their eſtate was *hopeleſſe*, and *helpleſſe*: And it was as deſperate in regard of ſinfulneſſe, as appears in the 17, 18, 19, 20. verſes of this Chapter: When they were in their owne land, they were as abominable before the Lord as the *uncleanneſſe of a menſtruous woman*: And when they came into *Babylon*, they were ſo wicked, as that the holy name of God was prophaned by them while the *Babylonians* out of ſcorn & contempt ſaid, *Theſe are the people of the Lord, and are gone forth out of his land*: And yet behold Ezek. 37. Verſ. 17.

God doth here promiſe to performe rich and unexpected mercies to ſuch an undeſerving Nation.

My deſire is that this Doctrine may be a *Looking-glaſſe* for this Nation, in which we may behold the ſeverall miracles of mercy that God hath beſtowed upon us: A Nation not worthy to be beloved, and yet beloved above all Nations of the world; God hath made us like *Saul*, taller by the head in mercies than all other Nations: There was indeed a time when this Iſland was called *Albion, ab albis Rupibus*; but at that time it was black, and defiled, worſhipping of ſtockes and ſtones, even the Devill in ſtead of God: We had our *Druides*, our *Flamines* and *Archiflamines*; We offered our Sonnes and daughters alive in ſacrifice, *Non ad honorem, ſed ad injuriam religionis:* Our religion was *Triſtiſſimum ſuperſtitionum Chaos*, as *Cambden* ſaith: but it pleaſed God, preſently after the death of Chriſt to ſend the Chriſtian Religion among us: Chriſt made haſte to convert England; Some ſay that *James* the brother of *John*, ſome *Simon Zelotes*, ſome that *Peter* and *Paul*, but all agree that *Joſeph* of *Arimathea* preached the Goſpell here, and *here he died*: And that which makes much for the mercy of God to this happy Iſland; the firſt *Chriſtian King* that ever was in the world, was King *Lucius* a Britaine; and the firſt *Chriſtian Emperour* was borne in England, even *Conſtantine* the Great: And when wee came afterwards to be wofully drowned with *Popiſh hereſies and Idolatry*; the *firſt King* that ever *ſhooke off ſubjection to Antichriſt*, after he was diſcovered by *Luther*, was *King Henry the eighth*; and the *firſt King* that ever wrote in Print that the *Pope was Antichriſt*, was *King James* of famous memory; God hath made us not only *Proteſtants*, but *reformed Proteſtants*; We have enjoyed the *Goſpell of peace*, and the *peace of the Goſpell* for almoſt an hundred yeares: In this *Century* God hath multiplied deliverances upon deliverances; we have had our 88. and our Gunpowder deliverances, but as *Benjamins meſſe* did exceed all his brethrens, and as *Joſephs ſheafe* was lifted up above the *ſheaves* of his brethren; ſo the mercies of theſe two laſt yeares do farre exceed all the mercies that ever this Nation did receive ſince the firſt Reformation, mercies that deſerve to be ingraven in every one of our hearts: And if *Achilles* was happy in *Alexanders judgement*,

*judgement*, becauſe he had a *Homer* to record his fame: It would no doubt be a great honour to this Kingdome, if it had a *better Homer* to Chronicle the paſſages of theſe late yeares: Give mee leave to name, and but to name ſome few of them.

Firſt, The *happy Pacification betweene Scotland and England*; God hath freed us from *Civill* warres, which of all warres are moſt *uncivill*; from inteſtine warres, warres that would have eaten out our owne bowels; from warres of *Proteſtant* with *Proteſtant*, which of all warres are moſt cruell: *Odia proximorum ſunt acerrima.*

Secondly, The *mighty turne that God hath made in this Kingdome for the better*; for wee were all upon the *Tropicks* turning to Popery, as ſome that are moſt moderate do now confeſſe: The ill affected party had got a mighty faction, men in authority & power; pits were digged for the Righteous; Gallowſes provided for *Mordecai*, becauſe hee would not bow to *Haman*; dens of Lions for *Daniel*, becauſe he would not leave praying; fiery furnaces for the three *children*, becauſe they would not worſhip the golden *Image*; dungeons for *Jeremy*, becauſe he would preach the truth with boldneſſe; We were like *firebrands* in the fire; like *birds* in the ſnare; but God Almighty hath made a bleſſed turne of things for the better: the enemies are throwne into the dens & dungeons they prepared for the godly, the pits they digged for others they themſelves are fallen into; the enemies of the Church hang downe their heads, and the godly begin to lift them up; Our *Iſaacs* are delivered, and the *Rammes* are caught in the buſh, and as the Wiſeman ſaith, *The Righteous is delivered out of trouble, and the wicked commeth in his ſtead*; *The wicked ſhall be a ranſome for the righteous, and the tranſgreſſours for the upright.* Prov. 11. 8. Prov. 21. 18.

Thirdly, The *Proteſtation againſt all Popery and Popiſh Innovations*; next to that Proteſtation from which we beare the name of Proteſtants the greateſt mercy; God hath brought a great deale of good to this Kingdome by it.

Fourthly, The *great hope we have of a reformation of the Church and State.* We may now ſay in ſome good meaſure, as it is Canticles 2. 11. *The winter is paſt, the raine is over and gone, the flowers appeare on the earth, the time of the ſinging of birds is come:*

You know the birds ſing early in the morning at the break of day, and the flowers appeare at the beginning of the Spring; Bleſſed be God, here is a faire ſpring towards, the day begins to dawne, Reformation begins to bloſſome, and we hope that the winter of adverſitie is paſt and gone, unleſſe our new ſinnes do provoke God to repent of the good he intends to do unto us, as hee dealt with *Saul* for his new tranſgreſſion, after hee had thought to have eſtabliſhed him King, 1 *Sam.*13.13,14.

Fifthly, The *many grievous yoakes that God hath freed us from*, ſo many, as that the day would hardly ſuffice to repeat them: God hath delivered us from *Civill yoakes*, and from *Spirituall*; from Monopolies; from the late Canons mounted up againſt all good men, but now turned againſt themſelves; from the Star-Chamber, and from the terrible High Commiſſion, that wrack and torture of conſcience, and conſcientious men; which was appointed like the dogs in the *Capitoll*, to ſcare away theeves, but hath for the moſt part barked onely at honeſt men; from thoſe two terrible Oathes, the Oath *ex Officio*, and the Oath of the late Canons, whereby the Prelaticall party thought for ever to rivet themſelves into the Kingdone, and to be above the hurt of the King and Parliament; this Oath is now made the great Canon to ſhoot them downe.

Sixthly, The *diſcovery of the ſecret underminers that have for theſe many yeares laboured to blow up our Religion*, and under the name of *Puritan* to ſcare all men from being *Proteſtants*: God hath done to us as he did to *Ezekiel*, he hath opened a *doore in the wall* to behold all the trecheries that are plotted in ſecret, & there is nothing deviſed againſt Church or State, but God raiſes up one *Eliſha* or other to diſcover it; in ſo much as we may ſay of England, as *Balaam* of the Iſraelites, *Surely there is no enchantment againſt England, neither is there any divination againſt the Houſes of Parliament.* Here are ſix mercies: Now there are alſo divers circumſtances with which theſe mercies are apparelled, that are as remarkeable as the mercies themſelves; as we ſay of ſome things, that the curious workmanſhip of them is more worth than the things themſelves, (as in a Watch or Clocke) ſo theſe circumſtances are as glorious and as obſervable (if not more) than the mercies themſelves; and theſe are likewiſe ſix.

Firſt,

Firſt, for God to doe all this for England, and to doe it in a *legall way, in a Parliamentary way.* This is the firſt Circumſtance. It was that which our enemies did much threaten that wee ſhould never ſee Parliament more, but bleſſed be God, we doe ſee it to our great joy and comfort. It was the happines of England that in her *firſt reformation* ſhe was acted by authority: Our reformation began from the *head*, and not from the *feet*: And it is now no little bleſſing, That this ſecond reformation beginnes from the heads of our Tribes in the *old* and *good way of a Parliament*, and not by a popular tumult.

Secondly, to doe it in a *peaceable way*: It is with us as it was in the building of *Solomons* Temple; Here is no noiſe of hammers, or axes, but all in a quiet way: Whereas other Nations have travailed through blood to a reformation, All things are managed among us without blood-ſhed, *bleſſed be God.*

Thirdly, to doe it *in a praying way*; not by the *weapons of war*, but by the *weapons of the Church, Prayers and Teares*; In ſtead of *fighting*, we have *Faſting*, and in ſtead of the enemies *drummes*, we have *Aarons bels* ſounding in our eares: *Our people have prayed up a reformation.*

Fourthly, to doe all this for us, when we were in a moſt *deſperate condition*; when all our *faithfull Miniſters* with one lippe preached deſolation and deſtruction, when thouſands had left us as *Rats* & *Mice* doe a houſe when it is ready to *fall*, when we *lay among the pots* fullyed with ſuperſtition; for God then to begin to make us, *as the wings of a Dove covered with ſilver, and her feathers with yellow gold*; to make us a glorious Church, to purge out our droſſe, and whatſoever gives juſt offence, and to make us *white as the ſnow in Salmon*; (It is reported of *Salmon*, That it is an high hill ſhadowed with trees, darke, and full of pits, but when the ſnow is upon it, it is white. Our condition was like the hill of *Salmon*, we were in darke and diſmall condition, full of pits and ſnares, but God is making us *white as the Snow in Salmon*, and all on the ſuddaine contrary to all expectation is opening *a doore of hope* for us, when we were in the *valley of Achor.*) This is an admirable circumſtance. Pſal. 63. 13. Pſal. 63. 14.

Fiftly, to doe all this, *for ſuch a ſinfull Nation as England*: a Nation which hath *ingroſſed* all thoſe ſins for which God hath deſtroyed

ſtroyed other Nations, as namely, *Contempt of the Goſpell, Countenancing of Idolatry, loathing of Manna, Crying downe Preaching as the Idoll of England, preaching againſt Preaching*: Teaching for good doctrine, *That Biſhops and tithes are Jure Divino*, and yet the *Lords day is but Jure humano*: crying up the *holines of Churches*, and at the ſame time crying downe the *frequency of Preaching in theſe Churches*: exalting the *holines of places*, and at the ſame time depreſſing the *holineſſe of perſons*, and the *holines of the Chriſtian Sabbath*: A nation guilty of *Apoſtaſie, Oppoſition to Reformation, Bitterneſſe againſt the people of God*, loaded with *blood-guiltineſſe, blaſphemies, adulteries, oppreſſion, drunkennes, covetouſnes*, and ſuch like ſinnes.

Sixthly, And to doe all this *for ſuch a Nation*, and *not for other Nations*; Not for *Germany*, not for *Ireland*. Although we drinke as deepe of the cup of ſinne as they, yet that God ſhould give us no cup, but a cup full of mercy to drinke off; to make us like *Goſhen*, when all other Proteſtant Nations are plagued as *Egypt*, O what a rare Circumſtance is this!

Theſe mercies, and theſe circumſtances are ſo great and ſo wonderfull, as that, if I had as many tongues as haires on my head, they would not all ſuffice to ſet out the praiſes of God for them: And indeed I can hardly forbeare from turning this day of humiliation, into a day of thankſgiving. Surely God requires a *thouſand thouſand Hallelujahs*; And that we ſhould bleſſe him upon a *thouſand ſtringed Inſtrument*: Here is *fewell* enough. *The Lord kindle a great fire in every one of our hearts, to burne out all our luſts: to inflame our cold hearts with the love of ſuch a God: and to make us aſhamed and confounded that ever wee ſhould ſinne againſt him.*

2 *Part.* The ſecond part of the Text is the Author of theſe mercies, in theſe words: *I will doe this ſaith the Lord God.* Here I obſerve,

*Doctr.* 2. *That the deliverances that come to a Nation, come from Jehovah Adonai. Nationall mercies come from the God of Nations*; And that all the world may take notice that mercies come from God, he ordinarily doth two things.

Firſt, he delivers Nations *at ſuch times*, and when they are in *ſuch ſtraites*, as that *none but a God can deliver them.* Thus he delivered his people out of *Egypt*, when they were in their worſt eſtate

eſtate, *Cum duplicantur lateres, tunc venit Deus:* thus he delivered his people out of Babylon, when they were as *dry bones in the grave* paſt hope; this is a time fit for a God to worke, as it is *Deut.*32.36. *The Lord ſhall judge his people, and repent himſelfe for his ſervants, when he ſeeth that their power is gone, and that there is none ſhut up, or left.*

Hee delivers Nations by ſuch wayes and ſuch meanes that none but a God can doe. 2.

Firſt, *By little meanes*: Thus he tels *Gideon*, *The people that are with thee are too many for me to give the Midianites into their hands, leſt Iſrael vaunt themſelves againſt me, ſaying, Mine owne hand hath ſaved me*; and therefore he brings the Army from 32 *thouſand*, to *ten thouſand*, and from *ten thouſand*, to *three hundred*; and afterwards delivers them without the helpe of theſe *three hundred, by Trumpets, Pitchers*, and *Lamps*: Thus he delivered Iſrael from a huge hoaſt of Philiſtims, by the help of *Jonathan and his Armor-bearer*: And in 2 *Kings* 3. 22, 23. he makes a fancy to be the foundation of a great victory, the *Sun ſhines* upon the water, and the Moabites *conceive it to be the blood of the Iſraelites*, and by this fancy were vanquiſhed. Judg. 7.2. 1 Sam 14.

Secondly, *By unlikely meanes*: Thus God preſerved *Noah* by an *Arke*, wherein he was buryed, as in a *darke ſepulcher*; dwelling among wilde beaſts, floating on the waters without a Pilot to guide him; onely the Text ſaith, *God ſhut him in*, and by his power kept him from ſinking: Thus God made the Jaylor (an unlikely Inſtrument) to waſh *the ſtripes of Paul and Silas*, and *Revel.*12.16. he makes *the earth to helpe the Woman*, that is, the baſeſt and the moſt unlikelieſt of the people. Gen.7.16. Act 16

Thirdly, *By contrary meanes*: Thus *Jonah* was preſerved from drowning by a *Whale*, and was kept *vivus in ſepulchro*; thus *Joſeph* was made Lord of Egypt by being *caſt into priſon*, and the blinde man cured with *clay and ſpittle*, a way more likely to put out his eyes than to cure him.

Fourthly, *Without any meanes at all*: And thus God delivered his people out of Babylon; *For when God turned againe the captivity of Sion* (ſaith *David*) *they were like unto them that dreame*; now men know not what they ſhal dreame of when they go to bed; we dreame of ſtrange things, wee doe not ſtudy our dreames; Pſal. 126.



dreames; ſuch was their deliverance out of Babylon, a *ſtrange, unſought, unthought for deliverance*, juſt as a *dreame*: now God doth all this, that it might appeare, that deliverances come not from ſecondary cauſes, but from his owne arme and power.

Let this Doctrine be another Looking-glaſſe for this Nation; *Englands mercies come from the God of England*, we may truely ſay
Pſal. 126. with *David*, *If the Lord had not beene on our ſide, if the Lord had not beene on our ſide when men roſe up againſt us, they had ſwallowed us up quicke, and the ſtreames had gone over our ſoules*: There is not onely the *finger* of God, but the *hand*, even the *right hand*; the *arme*, even the *ſtrong arme* of Jehovah, the onely wonder-working God in Englands mercies; and this will appeare,

If either you conſider the mercies themſelves;
Or the time when we received them;
Or the manner how we received them.

Firſt, If we *conſider the mercies themſelves*, they are ſo ſuper-ſuperlative, as that we may ſay of them, as *Protogenes* did of a curious line which he ſaw drawne in a Painters ſhop; None but *Apelles* could draw this line; ſo *none but a God could doe ſuch great things*: *Theſe mercies declare the glory of God, and theſe deliverances ſhew forth his handy workes*; workes worthy of a God.

Secondly, *If we conſider the time when we received them*, for God ſuffered us to be at the very pits brinke, and betweene the very teeth of the Lions, as *Daniel* was, and like *Iſaac* ready to be ſlaine even *Tantum non*, and then he came from heaven to help us, *O beatos articulos temporis*! O happy articles of time! *When my enemies came up againſt me*, ſaith *David*, *then* (and not before) *God fought for me*.

Thirdly, *The manner how God hath brought about theſe mercies is ſo rare*, as that we may not onely ſay (as *David* to the Woman) *Is not the hand of Joab in all this*? but we may certainely conclude, *The hand of God is moſt conſpicuous in all Englands mercies*; *Never ſince the firſt day of the creation of the world, when God brought light out of darkneſſe, hath God more appeared in the workes of his providence in bringing good out of evill, than in theſe laſt yeares*, wherein he hath ſuffered the enemies of the Church and State to dig pits, and then he hath caught them in the pits that they
Pſal. 9. 16 themſelves have digged; *In the net which they hid is their owne*

*foot*

*foot taken; the wicked is ſnared in the workes of his owne hand. Higgaion. Selah.* As *Chriſt whipped* out the buyers and ſellers by a *whip* made of *their owne cords*, which they brought to tye their beaſts withall; ſo God hath whipped out the enemies of this Church and State, by *whips* of their owne making; *He hath taken them by their owne iniquities, and hath held them with the cords of their owne ſinne: Goliah is killed with his owne ſword; Haman hanged upon his owne Gallowes*: All that our enemies have done theſe many yeares hath beene but as the *weaving of a ſpiders web, and the hatching of Cocatrice egges*, for they have conſumed their bowels by what they have weaved, and they are deſtroyed by the egges which they have hatched; God hath delivered us not onely by *little meanes*, by *unlikely meanes*, but by *contrary meanes*; he hath brought *unity out of diviſion*: The indeavours to divide the Nations of England and Scotland, have beene the meanes of their farther union: (we have indeed a ſaying, *Omne malum ab Aquilone*; but we may well turne it, and ſay, *Omne bonum ab Aquilone*, for Scotland hath beene the cauſe of a great deale of good to England) God hath brought *liberty out of oppreſſion: If things had not beene ſo bad, they would not now have beene ſo good; if mans wickedneſſe had not beene ſo evident, Gods goodneſſe had not been ſo tranſparent*; God hath made our enemies *Preſervatives, to be their Deſtructives*, and hath ruinated them by what they thought to be eſtabliſhed; their very *riſing* hath beene their *ruine*; and by indeavouring to bring themſelves too high, they have *overgraſped* themſelves, and almoſt loſt all; *In all thoſe things wherein they dealt proudly, God was above them*: God hath made *all our Deſtructives to be our Preſervatives*; and by thoſe wayes by which they thought *to deſtroy us*, they have preferred us; and all this hath beene done not ſo much by the *wiſdome of the Parliment*, nor by the *graces of his Children*, as by the very *luſts and pride of the Adverſaries*: *This is the Lords doing, and it is marvellous in our eyes*: and we may ſafely ſay with *David*, *Surely the wrath of man ſhall praiſe thee, and the remainder of wrath ſhalt thou reſtraine.* Give mee now leave (right Honourable) to make two uſes of theſe two Doctrines: If theſe mercies come from God,

Prov. 5. 22.

Eſay. 59.

Exod. 18. 11.

Pſ. 67. 10.

Let God have the glory of all his mercies. *Vſe.* 1.

*Vſe 2.* And glory with all his mercies.

*Vſe 1.* Let God have the glory of all his mercies; let us ſay with *Da-*
Pſal. 115. *vid, Not unto us O Lord, not unto us, but unto thy name wee give the praiſe*: *Not unto us*, becauſe *not by us*; let us give the praiſe, and the whole praiſe to God: The nature of man is wonderfull prone to ſacrifice to his owne net, and to aſcribe the glory of deliverances to himſelfe; *Nebuchadnezzar ſpake and ſaid, Is not*
Dan. 4. 30. *this great Babell that I have built, by the might of my power, and for the honour of my Majeſty?* and *Moſes himſelfe ſpake unadviſedly with his lips*, when he ſaid, *Shall we bring water out of this Rocke, &c?* as if he had done it by his owne power: and therefore let us take heed of this ſin. There are two things in every mercy.

Firſt, the comfort and benefit of the mercy.

Secondly, the praiſe and glory of the mercy. Now God giveth us the comfort and benefit, but the praiſe and glory he reſerveth to himſelfe: this is like *Potiphars wife*, that *Joſeph* muſt not meddle with all: *Zelatur Deus propter gloriam.* This I ſpeak the rather, becauſe I preach to them whom God hath made one of the Inſtruments of all our mercies; You are the golden pipes through which theſe mercies come to us, and you muſt be as golden pipes, in ſuffering the praiſe to paſſe through you, not reſerving any to your ſelves: you muſt ſing the Angels ſong, *Glory be to God on high, in earth peace*; and ſay with *Bernard*, *Mihi placet diſtributio Angelica, Gratanter accipio quod re inquis, relinquo quod retines, abjuro gloriam, ne amitterem pacem.* It was that which the King of Sweden did often complain of, and much bemoan, ſaying, *That God would ſurely take him out of the world before his worke was done, becauſe people did idolize him and aſcribe too much unto him.*

*Queſt.* May we not give praiſe and thankes to the Parliament that hath taken ſuch indefatigable paines for our good?

*Anſw.* Yes certainly, but not as to the firſt *Authors* and *Fountaines*, but onely as to the *Meſſengers* of the good things we enjoy; as when a great Lord ſends a gift by his ſervant, we may thanke the ſervant for his paines in bringing the gift, and give him a reward for his paines, but the whole praiſe for the gift is to the Lord that ſent it; ſo it is here, the great God hath made you (right Honorable) his *Servants*, and *Embaſſadors* to bring *great*

*bleſ-*

*bleſſings to us*; And we thanke you for your coſt, and care, and paines, and the Lord reward you a thouſand fold; But the *mercies* are not *yours, but Gods*; And therefore, *Not unto you, not unto you, but unto God be all the praiſe.* You muſt be as carefull to appropriate all the glory to God as *Joab* was to preſerve the glory of *Dauid*, when he ſent for him, to come to *Rabbah and take it leſt if Joab had taken the City, it ſhould have beene called by his name. Let not the wiſe man glory in his wiſdome, neither let the mighty man glory in his might, nor let the rich man glory in his riches, but let him that gloryeth, glory in the Lord.* It was the laſt ſpeech of dying *Chryſoſtome*; *Glory be to God from all creatures.* Let the Jeſuites at the end of their Bookes ſubſcribe; *Laus Deo, & beatæ Virgini*; Praiſe be to God, and the bleſſed Virgin; Let this be the *badge of the Beaſt*: But let every true Proteſtant ſubſcribe; *Soli Deo gloria*, to God onely be praiſe; for ſo Chriſt hath taught us, *Thine is the Kingdome, the power and the glory*; And therefore to him onely be glory. 2. Sam. 12. 28.

And as we muſt give God the glory of his mercies, *So we muſt give glory to God with all his Mercies.* We muſt improve *Englands mercies* to the glory of the *God of England*; England is an Iſland incompaſſed about with foure *Oceans*: An *Ocean of water*: And of late yeares *an Ocean of dangers*: And now I am ſure with *an Ocean of ſinnes*; and an *Ocean of mercies.* O let us adde one *Ocean* more, *an Ocean of ſervice*, and obedience; as God hath done ſingular and extraordinary things for us, ſo let us do ſome ſingular and extraordinary ſervice for God. He hath made England a *miracle* of mercy; let England be a *miracle* of obedience: A Chriſtian in England muſt not onely *ſervire Deo, ſed & adulari*, as *Tertullian* ſaith: He muſt be rich in good works as God hath beene rich in mercy. We muſt eight wayes improve *Englands mercies.* Vſe 2.

Englands mercies muſt bee made, *Motiua obedientiæ.*

Firſt, let us make theſe mercies, *Motives to obedience and ſervice.* As God made the deliverance out of *Egypt* a motive to the keeping of the ten Commandements, *I am the Lord which brought thee out of the Land of Egypt, out of the houſe of bondage, therefore thou ſhalt have none other Gods but me: Thou ſhalt not make to thy ſelfe any graven Image, &c.* So let us make Englands mercies a Motive to the keeping of Gods Commandements. *I beſeech*

Rom. 12. *ſeech you by the mercies of God offer up your bodies a living ſacrifice, holy and acceptable unto God, which is your reaſonable ſervice*; Let the great *turne of times* move us to *turne to God*: Let us not take *Gods name in vaine, after ſo many mercies*; Let us not prophane Gods day, commit whoredome, make our luſts our lawes, our money our God, after ſo *many mercies*.

*Vincula obedientiæ.* Secondly, let us make theſe mercies, *as ſo many cords and bonds to tye us faſt to God and his will*. Gods mercies, ſaith *Auſtine*, are like to a *Needle*, that *ſowes two peeces together* that *are rent and torne aſunder*. Man and God by nature are ſeparated, but his benefits and mercies muſt be uſed as *Needles* to ſow them together, and to knit them to God in obedience. It is Gods promiſe, *I will draw thee unto me with the cords of love*. Now God hath reached out many cords of love to this Kingdome, O let theſe *golden cords draw us unto him*: Let us not be like *Sampſon* that burſt all his cords in ſunder. I read of a man in the Goſpell whom no cords could binde, but I read alſo he was poſſeſſed with a devill: It is a ſigne that the *ſpirit of the devill is in you, and not the Spirit of God*, if theſe Cable robes of mercy will not draw you to the obedience of Gods will.

*Memorandums of dutie.* Hither. 5. Thirdly, let us make theſe mercies as ſo many *Memorandums to put us in minde of our duty*: As *Ahaſhuerus on a certaine night when he could not ſleep, called for the Chronicles, and there was read to him a good deed that Mordecai had done, and preſently he asked what honour and dignity had beene done to Mordecai for this?* So muſt we make a *Catalogue* of Gods mercies, and keepe them by us, and be ever and anon reading of them, and ſaying *What honour hath God had for all my honour and riches and other mercies received from him?* And when we begin to *forget* a duty, then *run to our Catalogue*. As God commanded *Moſes* to keepe the *pot of Manna*, for a *Memento* to put the Iſraelites in minde of his great mercy in giving them *Manna*: ſo muſt our *hearts* be as the *Arke* to keepe Gods mercies, to put us in mind of God, and our ſervice to him when we are ready to forget him.

*Specula obedientiæ.* Fourthly, let us make theſe mercies *Looking-glaſſes to ſee God in*, and not *vails* to ſeparate betweene us and God: God never appeared more in his wiſdome, power, goodneſſe, and mercy then in theſe dayes: And not to ſee God in good workes of his provi-

providence, is a *curſe*, and will bring a *curſe*: That it is a curſe appeares *Jeremy*, 17.5,6. *Curſed be the man that truſteth in man, and maketh fleſh his Arme, and whoſe heart departeth from the Lord; for he ſhall be like a heath in the deſart, and ſhall not ſee when good comes*: And that it brings a curſe appeares *Pſal.* 28.5. *Becauſe they regard not the workes of the Lord, nor the operation of his hands; he ſhall deſtroy them and not build them up.*

Fiftly, let us make theſe mercies as *ſo many footſtools to raiſe us up to higher mercies*; Let us uſe theſe mercies *reflexively*: not *terminatively*: And ſay as good *Fulgentius* did, when he ſaw the glory of Rome, *Si talis eſt Roma terreſtris, qualis eſt Roma cæleſtis?* If Gods mercies be ſo rare here in the valley of teares, what are they in the mountaine of joy? Foot-ſtooles of obedience.

Sixtly, let us make theſe mercies as ſo many *bridges to lead us over to better mercies*: to ſuch mercies, which are at *Gods right hand*, and *in his right hand*; and which are the *mercies of his right hand*. All temporall mercies are the mercies of *Gods left hand*, which he gives to many whom he will put *at his left hand* at the day of Judgement. *Spirituall* mercies are the mercies *of his right hand*, and mercies in *his right hand*, *For his right hand is full of righteouſneſſe*: Let us be earneſt Petitioners for thoſe mercies, which whoſoever hath, ſhall be placed at the *right hand of Chriſt*, at the day of Judgement; and ſhall be made partakers of thoſe everlaſting pleaſures, which are at *Gods right hand*. Let us not be like that woman, that when her husband ſent her a jewell as a token of his love, to put her in minde of him, fell in love with the jewell and forgot her husband. *Let us not make theſe mercies our God, but bridges to lead us over unto God.* Bridges to obedience. Pſal. 48. 10. Pſal. 16. 11.

Seventhly, let us make theſe mercies as ſo many *Cordials to comfort us in all diſtreſſes*: and if God at any time ſhould bring this Nation into new ſtraites and dangers; Let us ſay as *Manoahs* wife did unto *Manoah*, *If the Lord did intend to deſtroy England, ſurely he would never have beſtowed ſo many mercies upon England.* Cordialls of comfort Judge. 13. 23.

Eightly, let us make theſe mercies as ſo many *meanes, and inſtruments of ſervice*; Let us ſerve God with our health, wealth, and parts; Let us *ſerve* him, *Cheerefully, liberally, thankefully, fruitfully*, leſt God ſend upon us that curſe threatned, *Deut.* 28.47,48. *Media & inſtrumenta obedientiæ.*

*Becauſe thou ſervedſt not the Lord thy God with joyfulneſſe, and with gladneſſe of heart, for the abundance of all things: Therefore ſhalt thou ſerve thine enemies which the Lord ſhall ſend againſt thee, in hunger, in thirſt, in nakedneſſe, in want of all things: And he ſhall put a yoke of iron upon thy necke untill he hath deſtroyed thee:* Let us *rend our hearts and not our garments, and turne to the Lord, for he is gracious:* Joel 2. 13. Pſal. 137. *O give thankes unto the Lord, for his mercy endureth for ever: There is mercy with thee O Lord, and therefore thou art to be feared:* Let us feare to ſinne againſt a God of ſuch mercy; Let us *admire theſe mercies*, and *admire him for his mercies*: And ſay with *David, Who am I O Lord, and what is mine houſe that thou ſhouldeſt bring me hitherto? and is this the manner of man O Lord God?* And let us pray 2 Sam. 7. 18. that excellent prayer, *Domine da gratitudinem cum miſericordia, nolo miſericordiam ſine gratitudine*; Lord *give us thankefull hearts* with thy mercies, Lord give us *obedient hearts* with thy mercies, *Rather let us be without mercy, than not to have grace to glorifie thee with thy mercies.*

Part 3. The third part of the Text is, the falſe reaſon of the mercy depoſed, and that by way of Proclamation; *Be it knowne unto you O Houſe of Iſrael, that it is not for your ſakes that I doe this*; *Nec per vos, nec propter vos*; Neither by you, nor for you; It is I, that doe it, ſaith *the Lord*; and for my *owne names ſake I doe it*; Not for *your ſakes*. This Proclamation is very often inculcated for feare leſt men ſhould aſcribe mercies to their owne merits, Ezek. 36. 22. which all are very apt to doe. It is ſaid in the 22. verſe of this Chapter; *Say unto the Houſe of Iſrael; Thus ſaith the Lord, I doe not this for your ſakes O Houſe of Iſrael, but for my holy names ſake, which you have prophaned among the heathen whither you went*; Thus Ezekiel 20. 44. *And you ſhall know that I am the Lord, when I have wrought with you for my names ſake, not according to your wicked wayes, nor according to your corrupt doings, O ye houſe of Iſrael, ſaith the Lord*; Thus alſo, Deuteronomy 9. 4. *Speake not thou in thine heart* (for many will thinke ſo in their hearts, though aſhamed to ſpeake it with their tongues) *after that the Lord thy God hath caſt them out from before thee, ſaying, For my righteouſneſſe the Lord hath brought me to poſſeſſe this Land; But for the wickednes of theſe Nations the Lord doth drive them out from before thee*; This is repeated againe at the 5 verſe, that it may not be forgotten;

*Not*

*Not for thy righteouſnes, or for the uprightnes of thy heart doſt thou goe to poſſeſſe the land, &c.* This is alſo againe repeated verſe 6. *Underſtand therefore, that the Lord thy God giveth thee not this good land to poſſeſſe it for thy righteouſnes, for thou art a ſtiffenecked people*; And in the 7. verſe he cals upon us to *remember it, and not forget it.* Hence obſerve,

That *Nationall mercies come* from *free grace*, not from *free will*; Not from *mans goodnes*, but *Gods goodnes*. My deſire is, that this Doctrine may be a third *Looking-glaſſe for England*. If any ſhall aske, How it comes to paſſe, that England hath beene like *Noahs Arke*, ſafe and ſecure, when all other Nations have beene drowned *with a ſea of blood*: Why England is like *Gideons dry fleece*, when all other Nations are like his *wet fleece bedewed with miſeries and lamentations*: No other anſwer can be returned; but Gods free grace and mercy: I *will have mercy upon whom* I *will have mercy*: *May* I *not doe what* I *will with mine owne?* May not a man that hath two debtors equally indebted to him, ſpare the one and not the other, as he pleaſeth? Be it known unto you, *O houſe of England*, It is not for your ſakes, for you are a ſtiffenecked people, but for my holy names ſake. *Doct.* 3.

But doth not God indent and Covenant with a Nation, upon its repentance, to ſhew mercy, how then is Gods mercy free? *Queſt.*

Repentance it ſelfe is of Gods free grace, 2 Tim. 2. 25. *In meekneſſe inſtructing them that oppoſe themſelves, if God peradventure will give them repentance.* Repentance is Gods free gift, and therefore Chriſt is ſaid to *be exalted by God, to be a Prince and a Saviour, for to give repentance to Iſrael and forgiveneſſe of ſins.* *Anſw.* 1. Acts 5. 31.

Repentance is not the cauſe for which God ſpares a Nation, but onely a qualification of that Nation which God will ſpare: Repentance denotes the *Perſons* whom God hath freely promiſed to pardon, but not *the cauſe for which he promiſes to pardon*; as the *Gnomon* in the Diall is not the cauſe why the Clocke goes right or wrong, but onely an Indication whether it goe right or wrong. 2.

If Englands mercies come from *Gods goodneſſe* and not *our righteouſneſſe*, let us not thinke our ſelves more righteous than *Ireland*, becauſe wee are not wallowing in blood *as Ireland*; *Thinke you*, ſaith Chriſt, *that thoſe eighteene upon whom the tower in Silve* *Vſe.* 1. Luk. 13.

*Siloe fell, are ſinners above all men that dwell in Jeruſalem? I tell you nay*: I that am the Judge of the world, I tell you nay. The nature of man is prone to *cenſure Germany and Ireland* as horrible ſinners above others, but *I tell you nay*, ſaith Chriſt. When the *Barbarians* ſaw the Viper skip upon the hand of *Paul*, they concluded preſently, *Surely this man is a murtherer*; but they were *Barbarians*, and in this they acted the part of *Barbarians*. It is a barbarous action to cenſure them that are punished by God, to be the greateſt of ſinners. *Judicia Dei non ſunt temere diſcutienda, ſed formidoloſo ſilentio veneranda* ſaith *Gregory*. Be it knowne unto you, O England, it is not for your righteouſneſſe you are ſpared, not becauſe you are better, but becauſe I love you better; not for your ſakes doe I this, ſaith the Lord, *for if Ireland be ſinfull, England hath a great ſhare in this ſinfulneſſe, becauſe it hath taken no more care to bring thoſe Popiſh Rebels to the knowledge of the Goſpel of Jeſus Chriſt*. Let England ſay as *Lyſimachus* did, (who was on a ſuddaine called forth out of a houſe, where he was at ſupper, (by his good *Genius*, as the Heathen ſay,) and as ſoon as ever he was out of doores, the houſe fell down and killed them all which were within) *Good God*, ſaith he, *to what evill am I reſerved!* So let England ſay, *Good Lord to what ſuper-tranſcendent judgement am I reſerved, if I repent not!* And this makes way for the ſecond uſe.

Acts. 28.

*Uſe.* 2. If Englands mercies come from free grace, let not England preſume upon Gods mercies, as it intailed upon them and their poſterity; for it is as free for God to take away his mercies, as it was free to give them; And thus Chriſt tels the Jewes in the forementioned place, *I tell you nay, but except ye repent ye ſhall likewiſe periſh*; and ſo they did within forty yeares after, with a ſevere deſtruction. And ſo doe I ſay to England, *Except England repent, England alſo ſhall periſh*; let not *England be high minded but feare*. God hath a *devouring ſword* for *England*, as well as *Ireland*: And therefore let England this day humble it ſelfe in duſt and aſhes, for though God deferre *Englands judgement*, longer than *Irelands*, or *Germanies*, yet as ſure as there is a God in Heaven, unleſſe wee repent, we alſo ſhall periſh: *Gods forbearance is no acquittance*: It is one thing to *forbeare* a debtor, and another thing to *acquit* a debtor: The longer *God* is fetching about his hand,

hand, the heavier will the blow be when he ſtrikes. What ſo *calme as the Sea*? but yet when a ſtorme comes, what ſo *tempeſtuous*? What ſo *blunt as iron*? but when it is *ſharpned*, what more *ſharpe*? None ſo patient and mercifull as *God*, but yet when he begins to ſtrike, and his anger is kindled, how unexpreſſible is his fury? Conſider this you that forget God, leſt he teare you in pieces, and there be none to deliver you.

If free grace hath preſerved England, let England bleſſe God for free grace, and ſay, as it is *Lament.* 3.22. *It is the Lords mercy that we are not conſumed, becauſe his compaſſions faile not*; not becauſe our ſinnes faile not, for our *ſins are as many as our mercies*, but becauſe his compaſſions faile not: It is the Lords mercie that *we ſinfull men and women are not conſumed*; O give God the glory of free grace, as it is expreſſed, *Malachi* 3.6. *I am the Lord, I change not, therefore you ſons of Jacob are not conſumed*: Not becauſe you have not changed your God, not becauſe you are good and righteous, but becauſe *I am unchangeable, therefore you ſons of Jacob are not conſumed.* Let us ſay as *David*, *We have not got our peace and plenty by our owne ſword, neither hath our owne arme ſaved us, but thy right hand, and thy arme, and the light of thy countenance, becauſe thou haddeſt a favour unto us.* If thou art *converted*, bleſſe God for free *grace*: *For who made thee to differ from another? and what haſt thou which thou haſt not received? and if thou didſt receive it, why doſt thou glory as if thou hadſt not received it?* Let us aſcribe all our Deliverances and all our mercies, the mercie of the Pacification, the mercy of Reformation, the mercy of the Union of both Houſes of Parliament, the diſcovery of all plots and treaſons againſt this Church and State, our freedome from all our yoaks, and all the good things that God hath done for us unto *free grace*, and ſay as God to *Zerubbabel*, *Not by might nor by power, but by my Spirit, ſaith the Lord of hoſts. Who art thou, O great mountaine, before Zerubbabel? thou ſhalt become a plaine, and he ſhall bring forth the head ſtone thereof with ſhouting, and crying, Grace, grace unto it*: Let *grace, grace* be our conſtant acclamation. *Uſe* 3. Pſal. 44.3. 1 Cor. 4.7. Zach. 4.6, 7.

If free grace hath preſerved England, not free will, *Let England maintaine free grace above free will.* I find in hiſtory, that *Pelagius* the greateſt enemie to free grace that ever the world had, was *borne in England*; and I am ſure that England of late *Uſe* 4.

yeares hath been too great a *friend* to *Pelagianiſme*, under the name of *Arminianiſme*. *Bradwardine* an Engliſhman complains of his time, (as *Hierome* before had done of *Arianiſme*) *That almoſt all the world was gone after the errour of Pelagius*, and he cries out, *Exurge Deus, & judica cauſam tuam*: I am confident, that this complaint, and this prayer might juſtly have been taken up in reference to England theſe few yeares paſt: for there was A mighty faction riſen up in the Church (ſo I dare now call it, bleſſed be God) who advanced *free will* above *free grace*, and ſubjected *the power of grace to the power of free will*: which faction prevailed ſo farre, as that whoſoever was not an *Arminian*, was *eo nomine*, *A doctrinall Puritan* (as hee was then termed.) The *Univerſities* were *poyſoned with this doctrine*, and all, *preferment ſtreamed this way*. We were come to that height, that the *doctrine of Arminianiſme* was accounted the *doctrine of the Church of England*. And therefore, *I beſeech you* (*right Honourable*) *to take this into your moſt ſerious conſideration*: Place *free grace in its throne*; advance *free grace*, that hath ſo much *advanced you*: *roote out Arminianiſme*; *ſettle our doctrine* (not only our diſcipline) *that there may be no ſhadow of plea in it for an Arminian*. *King James* of famous memory, in a Declaration written to the States of Holland, cals *Arminius*, *the enemy of God*: and a booke of *Bertius*, of the *Apoſtaſie of the Saints*, *A blaſphemous booke*, whoſe very *Title makes it worthy the fire*: and he perſwades the *Low Countries* betimes to roote out thoſe *hereſies and ſchiſmes*, which if they ſuffered to have *the reines*, would *bring the curſe of God upon them*, *infamy through all the Reformed Churches*, and a *perpetuall rent and diſtraction in the whole body of their State*. I ſpeake *to wiſe men*, *conſider what I ſay*. And certain it is, if *temporall deliverances* be the fruits of Gods *free grace*, much more are *ſpirituall and eternall*. Therefore we are ſaid to be *juſtified freely by his grace*, and to be *Elected according to the good pleaſure of his will*; and whereas the Apoſtle ſaith, that the *wages of ſinne is death*, he doth not adde, *the wages of grace is eternall life*, but the *gift of God is eternall life, through Jeſus Chriſt our Lord*. It is not *free will*, but *free grace* that puts the difference between *Jacob and Eſau*; *It is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy*. It is an excellent ſaying of *Auguſtine*, *Timeo ego animæ meæ ſalutem aliqua*

Eph. 2. Ephel. 1. Rom 6 23. Rom 9.

*aliqua ex parte libero arbitrio committere*, Iam afraid to commit the leaſt Iota of my ſalvation to free will: and the ſame Father doth much and often commend a ſaying of *Cyprian*, *In nullo gloriandum, quoniam noſtrum nihil eſt*, We muſt glory in nothing, becauſe nothing is ours. *Bernard* moſt ſweetly, *Horreo quicquid de meo eſt, ut ſim meus*, I abhorre whatſoever is mine, that I may be mine. *Bucer* likewiſe hath theſe words, *Si vel tantillum boni a Deo non eſt, Deus non eſt*, if the leaſt *beame* of holineſſe be in us without the *efficacious* worke of Gods grace, he is no *longer a God*. Now ſurely the act of aſſenting to the offer of grace, is the chiefe worke of converſion; And the Arminians deny this to be *effectually, inſeparably*, and *inevitably from God, which is to ungod God, in the opinion of* Bucer.

If Englands mercies come from free grace, let England ſerve God freely. God loves a free people, a free-will offering: let the ſervice of God come freely from us; *God gives us freely, let us give freely to Ireland*, The Papiſts upbraid us Proteſtants (I know not how truly) that there was never any *Law made for rates for the relieſe of the poore, till the reformation of Religion*; in times of Popery they gave *freely without compulſion*. It is for the hardneſſe of our hearts that there needs *ſuch a law*: let us be *aſhamed to be out-ſtriped by Papiſts in our free ſerving of God*. I deny not, but that it is lawfull for a man with *Moſes* to have an eye to the recompence of reward; but there is a great deale of difference betweene *Amor mercenarius*, and *amor mercedis*, betweene *mercinary love*, and the *love of the reward*: *Mercinary love* is to ſerve God *onely* for reward, this is *meretricious love*, this is to ſerve *our ſelves*, not *God*; this is to make *uſe* of God, to *enjoy* our ſelves; but the love of the reward, is to make Heaven a *motive* of our ſervice, but not the *laſt*, nor the *greateſt*. *A right Chriſtian loves Heaven for God*, not *God onely for Heaven*. He that loves God *onely for heaven*, loves God for that which is *inferiour to God*. *Chryſoſtome* hath an excellent ſaying, *If God ſhould command me to obey him, & afterwards throw me into hell, yet I would obey him*. This is *my Heaven to be obedient, this is my meat and drinke to do the will of God*. *Merces amoris amor, He that loves God, that loved us freely, will love him freely*. *Uſe 5.*

The fourth and laſt part of the Text, is the true Uſe we are to make of Gods mercies, contained in theſe words, *Be aſhamed and* 4 *Part.*

*confounded for your owne wayes O houſe of Iſrael.* The words in the Hebrew are both of the ſame ſignification; *be aſhamed and aſhamed. Erubeſcite & rubore afficiamini*, So *Junius*: *bluſh for ſhame*, and be *confounded with ſhame*, for your *owne* wayes, that is, for your *owne evill wayes, and for your doings that are not good* (as it is expounded in the former verſe) *O houſe of Iſrael.* Give me leave to alter the perſons, and in ſtead of the *Houſe of Iſrael* to put in the *houſe of England*, and ſo it will ſuit moſt excellently to this Aſſembly here gathered together this day. For the *Houſe of Commons* is the *houſe of England repreſentatively.* Let us then read the words thus: *Be aſhamed and aſhamed, for your owne evill wayes, O you houſe of England.*

*Doct.* 4. That the contemplation of Gods free mercy to Nations and perſons ought to be a mighty incentive, and a moſt effectuall argument to make them aſhamed, and aſhamed, aſhamed for ſinne for the time paſt, and aſhamed to ſinne for the time to come.

This is a motive that the Prophet *Ezekiel* doth often uſe, Ezek. 16. 61, 62, 63. *Neverthleſſe, I will remember my covenant with thee, and I will eſtabliſh unto thee an everlaſting covenant, then ſhalt thou remember thy wayes, and be aſhamed, &c. That thou mayeſt remember, and be confounded, and never open thy mouth any more, becauſe of thy ſhame, when I am pacified toward thee, for all that thou haſt done, ſaith the Lord of hoſts.* That is, when I ſhall be graciouſly reconciled unto thee in Jeſus Chriſt, then thou ſhalt be confounded and aſhamed for thy evill doings. As alſo *Ezek.* 20. 41, 42, 43. *I will* Ezek. 20. 41, 42, 43. *bring you out from among the people, &c. And ye ſhall know that I am the Lord, when I ſhall bring yee into the land of Iſrael, &c. And there ſhall ye remember your wayes, and all your doings, wherein yee have beene defiled, and yee ſhall loath your ſelves in your owne ſight, for all your evils that ye have committed.* So alſo in the verſe before my text. *Then ſhall yee remember your evill wayes, and your doings that were not good, and ſhall loath your ſelves in your owne ſight for your iniquities, and for your abominations. Then*: that is, when I ſhall beſtow my mercies upon you, *Then* ſhall ye loath your ſelves for your iniquities. Ezek. 36. 31.

And this is the argument (*Right Honourable*) which I ſpread before you this day to help forward the worke of humiliation. It is a day of *deep mourning and lamentation*, a day wherein it is

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no *hypocriſie* to appeare to men to weep. It is no ſigne of *an effeminate man*, but of *a penitent man to weep this day*. It is not *vain glory*, but *Gods glory* to be heard ſighing and groaning. This is *ſweet muſicke in Gods eares*. Woe be to that man that is not *humbled* in a *day of humiliation*: woe be to us if the day *breake* up before our *hearts be broken*! Now the motive which I will bring to perſwade you to loath your ſelves for your abominations, and to be aſhamed and confounded for your owne evill doings, is from

The many *rare* and *great mercies* that God hath beſtowed upon the Nation in generall, and upon our perſons in particular.

And there is great reaſon why the mercies of God ſhould make us aſhamed for ſin, and aſhamed to ſin.

Becauſe to ſin againſt God *after mercy* is a ſin of ſuch a *crimſon die*, as that it muſt needs make us *bluſh*, if any grace be in our hearts. *The greater the ſin is we commit, the greater is our ſhame to commit it.* Now it is a ſinne of a very high nature to ſinne after mercie, for theſe reaſons.

Becauſe every *new mercy* we receive from God, is a *new kindneſſe*; and the more *kindneſſe* we ſinne againſt, the more *unkind* it is to ſinne, and the more ſhame to be ſo *unkind* to that God that is ſo *kind* to us. *Cæſar* tooke it very *unkindly* at the hands of *Brutus*, upon whom he had beſtowed ſo many favours, when hee came to ſtab him: *What thou my ſon Brutus*! God takes it very unkindly when a Nation upon whom hee hath beſtowed great mercies, commits great ſinnes. And therefore he expoſtulates with the Jewes; *What iniquitie have your Fathers found in mee, that they have gone farre from mee, &c.* Why are your Fathers ſo unkind? *Neither ſay they, Where is the Lord that brought us up out of the land of Ægypt*? Thus alſo he complaines, *Jerem.* 31.32. *They have broken my covenant although I was a husband unto them.* It is a *ſelf-confounding ſinne, to be unkind to a kind God.* *Reaſ.* 1. *Jer.* 2. 5. *Jer.* 31.32.

Becauſe every *new mercy* is a *new obligation* to obedience; *and the more obligations we ſin againſt, the more ſhame it is to commit the ſin.* As to ſinne againſt a *mans father and mother*, is a greater ſinne than to ſinne againſt a mans brother and ſiſter, becauſe wee are more obliged to our parents than to our brethren and ſiſters. Hee that *kills his father* (ſaith *Cicero*) *commits many ſins* *Reaſ.* 2.

*in one*, he kils him that begat him, and brought him up, &c. So to ſin againſt God after mercy, is to commit many ſins in one: it is to break as many bonds, and to ſin againſt as many *obligations*, as we have received *mercies*.

Reaſ. 3. Becauſe every *new mercy* we receive from God is a *new talent*, (for mercies are talents, betruſted with us by God as ſtewards, for which we muſt give a ſevere and ſtrict account at the day of Judgement) *and the more talents we ſin againſt, the greater is our ſin, and the more ſhame to commit it. To whom much is given, of him much ſhall be required.* If the man that had but one talent, when he came to give up his account, was *confounded & made ſpeechleſſe, and bound hand and foot, and caſt into hell fire for not improving it*; What ſhame and confuſion of face, and how many hels do they deſerve that have received not onely one, five, or ten, but many hundred talents of mercies, and do not onely not *improve* them, but *miſ-improve* them to the ſervice of ſin and Satan?

Reaſ. 4. Becauſe to ſin after mercy, is a ſin of *formall unthankefulneſſe*; There is *materiall unthankefulneſſe* in all ſin, becauſe every ſin is committed againſt God that is *our Creator, Preſerver, and Redeemer*; but to ſin againſt mercy, is to be *formally unthankefull*. Now unthankfulneſſe is a ſin that will make any ingenuous man aſhamed to be guilty of it. Indeed it is the *Epitome of all ſin. Ingratum ſi dixeris, omnia dixeris.* The whole duty of man ſaith *Auguſtine*, conſiſts in this, *Vt anima non ſit ingrata Deo*, to take care that our ſoules be not unthankfull to God: and therefore *an unthankfull man neglects the whole duty of man.* Unthankfulnes is a ſin that *makes the times perilous.* It is a ſinne for which God gave over the Heathen to a reprobate mind: *Becauſe when they knew God, they did not glorifie him as God, but became unthankefull, &c. therefore God gave t'em up to their owne hearts luſts, &c.* And if God dealt thus with the *Gentiles* for *ſinning againſt the mercies onely of creation*, how *ſeverely will he puniſh us that ſin againſt creating mercies, redeeming mercies, and againſt mercies of all kinds?* For it is a certaine rule, *The more mercy we receive from God, the greater is the unthankefulneſſe to ſinne againſt ſuch a God.* The Romans made a Law, that *if a Maſter did free a ſervant from bondage, & afterwards that ſervant proved unthankefull, the maſter had power to re-inſlave him.* The great God hath freed this Nation from Egypt, and Babylon,

2 Tim 3 1 Rom. 1. 21, 27.

bylon, from the Gun-powder treaſon, and from many ſlaveries. Now if we prove unthankfull after all theſe mercies, wee may juſtly expect to be *re-inſlaved.*

It is a ſinne of *formall injuſtice*; for every *deliverance* doth bind over the *delivered*, to the ſervice of the *deliverer*; ſo ſaith the Apoſtle, *You are not your owne, for ye are bought with a price, therefore glorifie God with your bodies, and with your ſpirits, which are Gods*; and ſo alſo, *Luk.* 1. 74. *That we being delivered out of the hands of our enemies might ſerve him without feare, in holineſſe and righteouſneſſe, &c.* Among the Romans the parties delivered, were the ſervants of the deliverers. And therefore to breake Gods Commandements after deliverance, is to be guilty of the horrible ſin of *injuſtice*. Thou art not onely *unthankefull*, but *unjuſt*, which is a *brand* that will *confound any man.* *Reaſon.* 5. 1 Cor 6. 19.

It is a ſin ſo great, that *God himſelfe ſtands amazed at it, that any man ſhould be ſo impudent as to commit it.* *Eſay* 1. 2. *Heare O Heavens, and give eare O earth, for the Lord hath ſpoken, I have nouriſhed and brought up children, and they have rebelled againſt mee*; The *Oxe knowes his owner, and the Aſſe his Maſters crib, but Iſrael doth not know, my people do not conſider*; *Ah ſinfull Nation, a people laden with iniquity, &c.* This is a ſinne that makes us worſe than the Oxe or the Aſſe: A ſin that makes a Nation that is guiliy of it, not onely *ſinfull*, but *laden with iniquity, as an Aſſe with a burden.* Thus alſo God calls to the Heavens, *Jeremy* 2. 12. *Be aſtoniſhed O ye Heavens at this, and be horribly afraid, be ye very deſolate, ſaith the Lord*; Why? what is the matter? *For my people have committed two evils, they have forſaken mee the fountaine of living waters, and hewed them out ciſternes, broken ciſternes, that will hold no water.* This is a ſin that *breakes the very heart of God*: and it had need *breake our hearts to commit it.* *I am broken, ſaith God* (of his people Iſrael) *for their whoriſh heart.* If *God* be *broken* with it, it is time for us to be *broken with it.* *Reaſ.* 6. Ezek. 6. 9.

It is a ſin ſo great, *as that it puts a great aggravation upon every ſin*; It makes the leaſt ſinne of us in England, greater than the greateſt ſin of the Heathens; of the Chriſtians in Germany, and Ireland; yea than the ſin of the devils themſelves. *Reaſ.* 7.

1. *Greater than the ſins of the Heathen*, becauſe we ſinne againſt greater mercie; *Tribulation and anguiſh upon every ſoule that* Rom. 2.

*doth*

*doth evill, firſt upon the Jew, then upon the Gentile*: Why firſt upon the Jew? Becauſe the Jewes received more mercies than the Gentiles. I may juſtly adde, *Firſt upon the Chriſtian*, then upon the Jew, then upon the Gentile, becauſe the *Chriſtian* hath received more mercy from God, than either Jew or Gentile. *You only*
Amos 3. 2. *have I knowne of all the Nations of the earth, therefore I will puniſh you for all your iniquities*; becauſe you ſin againſt *more light, more grace*, and therefore your ſin is more *ungracious*.

2. This makes the leaſt ſinne of us in *England* greater than the greateſt ſin of *Germanie*, or *of Ireland*, becauſe God hath dealt more mercifully with us, than with them: therfore Chriſt ſaith,
Math. 11. 21, 22. *Woe be to thee Chorazin, woe be to thee Bethſaida; for if the mightie works which have been done in thee, had beene done in Tyre and Sidon, they would have repented long agoe in duſt and aſhes. But I ſay unto you, it ſhall be more tolerable for Tyre and Sidon at the day of of judgement, than for you.* If *Bohemia*, and the *Palatinate* had had the mercies and deliverances, that we have had, they would have repented in duſt and aſhes, therefore it ſhall be eaſier for them at the day of judgement, than for us. *And thou Capernaum which h aſt beene exalted to heaven, ſhalt be brought downe to hell, &c.* God hath *lifted* us up in mercies to *heaven*; therefore we muſt looke for the *loweſt hell*, if we *abuſe them*.

3. This makes the ſins of England greater than the ſin of the Devils, though not ſimply, yet in three reſpects.

1. The *Devils never ſinned againſt the blood of Jeſus Chriſt*; Chriſt never dyed for them, but he dyed for us. For verily hee
Heb. 2. 16. tooke not on him the nature of Angels, but he tooke on him the ſeed of *Abraham*.

2. The *Devils never ſinned againſt Gods patience*. God was not patient towards them, but as ſoone as ever they ſinned, hee caſt them into hell. *Deus non expectabat Angelos*, as *Bernard* ſaith: but we ſinne againſt the blood of Chriſt, and the patience and long-ſuffering of God, which is very great towards mankind.

3. The *Devils never ſinned againſt any example*. For they were the firſt that ſinned, and were made the firſt example; but wee have had divers examples of Gods wrath againſt ſinne, the example of the Devils, and of the puniſhment of the old world, of Sodom and Gomorrah, & many hundred ſuch like, and yet

we

we ſin notwithſtanding al theſe examples. In theſe three reſpects to ſin againſt the *mercies of God, is more than diabolicall.*

It is a *ſinne that takes away all excuſe*, and will ſo confound a man at the day of Judgement, that it will make him ſpeechleſſe. This is excellently ſet out in the 9 chapter of *Ezra*, the 6, 7, 8, 9, & 10. verſes, *O my God, ſaith Ezra, I am aſhamed and bluſh to lift up my face to thee, O my God: for our iniquities are increaſed over our heads, &c. For we were bondmen, yet our God hath not forſaken us in our bondage, but hath extended mercy to us, &c. And now O our God, what ſhall we ſay after this? for we have forſaken thy Commandements.* What excuſe ſhall we bring? What ſhift ſhall we plead? What ſhall we ſay? That is, we have nothing to ſay. *This interrogation is an emphaticall negation. Had I not come unto you, ſaith Chriſt, ye had had no ſinne, but now ye have no excuſe.* Had not God ſhewne ſuch mercies to England, it might have had ſome Apology to plead for its contempt of the Goſpel, for its pride, for its adultery, and drunkenneſſe, but now it hath no excuſe. *To ſinne after mercy ſhuts up all defence.* What *ſhall we ſay after this, O our God? for we have forſaken thy Commandements.* *Reaſ.* 8.

This Doctrine is a *blacke bill of indictment againſt all thoſe that are not aſhamed to ſinne againſt God, notwithſtanding the mercies they have received from God.* God hath done mighty things for this Nation, he hath heaped deliverance upon deliverance; *We have had more deliverances than there are Commandements.* And yet notwithſtanding are there not many of us that ſinne in the midſt of mercies? *That are like the Horſe and Mule that have no underſtanding?* Pſalme 32. As a Horſe, the more it is pampered, the more it kickes againſt the rider; ſo there are many, the more they are *fed to the full with mercy*, the more they rebell againſt the God that feeds them; Like unto the *thicke vapours*, which are firſt *exhaled* by the *Sunne*, and afterwards when they come into the *Aire*, ſtop the light of the *Sunne* from *ſhining* upon us. There are many ſuch *vapours* whom *God* hath exalted, and lifted up in *honour* above others, that make no other uſe of their *honour*, but to *darken the glory of God*, and to hinder the light of *God* from *ſhining* upon us. Let conſcience ſpeake; Are we not as proud, as covetous, as blaſphemous, as adulterous, as ungodly as ever, notwithſtanding all that God hath done for us? *Vſe* 1.

May I not ſay to you as *Moſes* to the Iſraelites; *Doe ye thus re-*
Deut.32.6 *quite the Lord, O ye fooliſh people and unwiſe?* Is not he thy father that bought thee? Hath he not made thee, and eſtabliſhed thee? Is not he the God that hath multiplyed mercies upon us? The *Lord humble us this day for this ſinne.*

There are divers ſorts of men come under this reproofe.

1. Such as *ſinne notwithſtanding mercies.*

2. Such as *ſinne under mercies*, at the ſame time when God is
Pſ 106.7. ſhewing mercy unto them. Of theſe *David* ſpeakes, *Our Fathers underſtood not thy wonders in Egypt, they remembred not the multitude of thy mercies, but provoked him at the Sea, yea even at the Red Sea.* This was a great aggravation. They ſinned at the very place where they were delivered, and at the very time when they were delivered, *at the Sea, even the Red Sea*: And as it is at
Pſ.109.13 the 13. verſe, *They ſoone forgat his workes*; the word in the Hebrew is, they *made haſte* to forget his workes. This is our condition: *God* hath brought us into the *ſchoole of mercy*, but are there not many among us that turne this *ſchoole of mercy into the ſchoole of iniquity*? that remaine irreformable in a yeare of Reformation, that not onely *hate to be reformed, but hate the very Reformation it ſelfe?* that ſinne *under mercies, even under mercies?*

3. Such as *ſinne with the mercies of God*, that like the *Spider*, *ſucke poyſon out of thoſe flowers out of which a Bee ſuckes honey*; that ſucke their damnation out of thoſe mercies, out of which the godly ſucke their ſalvation; that *make a golden calfe of the jewels of mercy*, and ſacrifice their ſonnes and daughters unto devils; that *turne the grace of God into wantonneſſe*; that improve their honours, learning, wealth, parts, to make themſelves more active to ſinne againſt God, to be *Ingenioſe nequam, facundi, ſed*
μάλ& εἰ- *malo publico.* As *Baſil* ſaith of *Eve*, That God gave her to be a
λήφθη, ἐὸ *helper to Adam*, and made her of the *rib of Adam*, but the *devill*
λ& ἐπήμ- *tooke this rib, and made a dart of it*, and with *this dart ſhot at Adams*
φθη. *heart*, and *wounded* him to death, *Per coſtam petit cor*, ſo God hath beſtowed mercies upon us to helpe us to ſerve him more chearefully, more liberally, but there are many that play the devils part, and that take theſe mercies, and make darts of them to ſhoot againſt God, and his cauſe: *Non hos quæſitum munus in uſum.*

There

There are thouſands in the world that are *worſer for the mercies they receive from God*, that are like unto a *dunghill*, the more the *Sunne of mercy ſhines upon them, the more they ſtinke and putrifie in all ſin.* And as the clay is hardned by the Sunnes ſhining upon it, ſo there are many, the more *health*, the more wealth, the more honour, the more mercy they receive from God, the more they harden their hearts againſt God; like *Elies* two ſonnes, the kindlier their father dealt with them, the worſer they were; like *Abſalom*, that as ſoone as ever his Father received him into *Jeruſalem*, then he began to conſpire againſt him. Of theſe *David* ſpeakes, *Becauſe there are no changes in their lives, therefore they feare not God*, becauſe they meet with no croſſes; and Pſalm. 73. 5,6,7,8,9. *Becauſe they are not plagued like other men, therefore pride compaſſeth them about as a chaine, they have more then heart can wiſh, therefore they ſpeake wickedly and loftily, and ſet their mouthes againſt the Heavens, &c.* like *Dionyſius*, that becauſe he proſpered in his voyage by ſea, after he had robbed a Temple, boaſted and ſaid, *Behold, how the gods love ſacri'edge!* I beſeech you (Right Honorable) let us examine whether we be not guilty of theſe ſinnes, for they are ſuch ſinnes which we are all very prone to commit. *Hezekiah* though a good King, yet he *ſinned after* mercy; when he was recovered of his ſickneſſe, *his heart was lifted up with pride.* *Lots* Wife alſo, as ſoone as ever ſhe was delivered out of *Sodome*, began to *Apoſtatize.* Nay *Lot* himſelfe after he had *received ſo great a mercy*, and had ſeene ſo fearefull *a judgement*, yet when he came to *Zoar* he was drunke, and committed inceſt, which he never did while he was in Sodome. And *Noah* alſo when he came out of the *Arke* was made drunke, which he never was when he lived among the wicked in the old World. And *David* alſo, when delivered from all his enemies, then he ſaid *in his proſperity he ſhould never be moved*, and then he lay with *Bathſheba*, and *murdered Uriah.* And therefore if we be guilty of this ſinne, *Let us be deepely humbled for it before the Lord this day.*

Pſal. 55. 19

2 Chro. 36 22.

Pſal. 30. 6.

There is no ſinne that doth more provoke God to anger, or ſooner cauſe him to deſtroy a Nation, and to deſtroy it utterly, than this ſinne: *To ſinne after mercy, under mercy, and with mercies.* So it is ſaid Ezra 9. 13,14. *Seeing thou O God haſt given us ſuch a*

*deliverance as this, ſhould we againe breake thy Commandements, and joyne in affinity with the people of theſe abominations? wouldſt thou not be angry with us, till thou hadſt conſumed us, ſo that there ſhould be no remnant nor eſcaping?* To ſinne after mercy, and with mercy, procures *univerſall* and utter deſtruction. *Becauſe I called, and*
Prov. 1. 24 *ye refuſed, I have ſtretched out my hand, and no man regarded, I alſo will laugh at your calamity, I will mocke when your feare commeth*, &c. God is never more angry than when he laughs. *Quod Deus loquitur cum riſu, id tu legas fletu. We have never more cauſe to weepe, than when God laughs.* Zach. 7. 13, 14. *Therefore it is come to paſſe, that as he cryed and they would not heare, ſo they cryed and I would not heare, ſaith the Lord of Hoaſts, but I ſcattered them with a whirlewind among all the Nations, whom they knew not; thus the land was deſolate after them.*

There are divers reaſons (beſides the reaſons before named) why this ſin (to ſin with the mercies of God) ſhould be ſuch a *God-provoking*, ſuch a *Land-deſtroying* ſin; which I the rather mention, that they may be forcible helps to humiliation, which is the proper worke of this day.

*Reaſ.* 1. Becauſe *mercy in it ſelfe is ſo rare and excellent a jewell, beſtowed upon* England *purpoſely to ſerve God withall, that to abuſe it to the diſ-ſervice of God, muſt needs be a God-provoking ſin*: for theſe rules in Divinity are very cleare.

1. *The greater the perſon is we ſin againſt, the greater the ſin*; as to offer an affront to a King, is a greater offence than to injure a common Gentleman.

2. *The better the perſon is againſt whom we ſin, and the more good we expect from him, or have received from him, or the more need we have of him, the greater is the offence to offer wrong unto him.* Now mercy is the *greateſt and chiefeſt of Gods attributes*. In themſelves Gods attributes are all equall, but in regard of our neceſſities, as oyle ſwims above all other liquors, as the Eagle is the chiefe of birds, the Lion of beaſts, gold of metals, ſo mercy is the chiefe of all Gods attributes, and therefore to ſin with mercy muſt needs be a horrible ſin. *Mercy* is an *attribute* that we al *ſtand in need of*; the beſt of men need mercy as well as the worſt of men. Mercy it is the *beſt friend we have*, & indeed *the only friend in Gods boſome to plead for us*, it is the *only Orator*, and Embaſſador to inter-

cede

cede for us, it is the *only fiery chariot to carry us up to heaven.* When Juſtice pleads againſt us at Gods barre, we have no refuge but to his *Mercy-ſeat.* And therefore to abuſe ſo deare *a friend as mercy*, and ſo *great a friend as mercy*, and ſuch a *pretious friend*, and ſuch a *neceſſary friend*, muſt needs make us *aſhamed*, if not paſt *ſhame*, and muſt needs provoke *God to anger*, though he be *full of mercy*; eſpecially if we conſider the *ſuperlative mercies that God hath beſtowed upon* England; for this is another rule in Diuinity: *The more elevated, and the more diſtinguiſhing any mercy is, the greater the ſin, to abuſe it to ſin. Corruptio optimi peſſima*, the *beſt things abuſed, prove the worſt ſins.*

Becauſe *he that ſins with the mercies of God, fights againſt God with his owne weapons*, which muſt needes provoke God. Suppoſe a man ſhould come into a Smiths ſhop, and take up the Smiths owne hammer, and knocke him on the head, this were to commit a double ſin, not onely to kill the Smith, but to kill him with his owne hammer. Such a double ſin are they guilty of, who the more wit they have, the more they plot againſt God, and the more health, and honour, and wealth, the more they deſpiſe God and his Commandements, with their wealth and honour. If a Chirurgeon ſhould freely beſtow paines and charge to cure a man of a lame hand, and he ſhould as ſoone as ever he is cured kill this Chirurgeon with his cured hand, this were a horrible ingratitude, and a provoking ſin. Thus do they, that when they are delivered from ſickneſſe and made whole, fall preſently to ſinning againſt God with their health. This ſin is ſo great, that the Apoſtle cries out, *Shall I take the members of Chriſt, and make them the members of an Harlot? God forbid*; the word in the Syriake is, *God forgive*: God forbid, God forgive, I ſhould be ſo vile and wicked. *Reaſ.2.*

Becauſe *he that ſinneth with the mercies of God, turnes the greateſt good into the greateſt evill*, and *brings darkneſſe out of light, which is a worke proper to the devill.* It is *Gods worke* to bring *light out of darkneſſe, good out of evill*, but it is the devils *worke* to bring *evill out of good.* Now to ſin with *Gods mercies*, is to bring the *greateſt evill out of the greateſt good*; To bring the darkneſſe of ſinne out of the light of mercy. It is to act a devill, which *God* muſt needes abhorre, and which will certainely bring us to the devill. *Reaſ.3.*

Reaſ. 4. *To ſin with mercy is to make mercy to be our adverſary.* And if mercy plead againſt a Nation, then looke for ſpeedy deſtruction. *Mercy* is our *beſt friend* (as you have heard) but when we ſinne againſt it, we turne our *chiefeſt friend into our bittereſt enemy*, and mercy it ſelfe cryes to God againſt us, and the cry of mercy cryes louder againſt us than the cry of juſtice. As *poyſon when it is mingled with ſweete Wine, the Wine puts ſtrength into the poyſon, and makes it more powerfull: ſo the ſweet mercies of God, when they are mingled with our ſins, put ſtrength into our ſins, and make them more powerfull to deſtroy us.* In the tenth of *Judges* 11. God brings in his deliverances to plead againſt the people of *Iſrael*. *Did not I deliver you from the Egyptians, and from the Amorites, and from the children of Ammon, and from the Philiſtines, the Zidonians alſo and the Amalekites? &c. Yet you have forſaken me, therefore I will deliver you no more.* When juſtice pleads againſt a Nation, there is mercy to flye unto: but if *mercy* (becauſe it is abuſed to ſinne) become our *enemy*, there is no way but everlaſting *ruine*.

Reaſ. 5. To ſinne with the *rare and choyce mercies of God* (ſuch as the mercies of England are) *is a ſin of ſuch tranſcendent unkindneſſe, as that God cannot but deſtroy ſuch a Perſon, or ſuch a Nation that is guilty of it.* When *David* was uſed unkindly by *Nabal*, upon whom he had beſtowed many courteſies, how did this unkindneſſe provoke *David* to anger? in ſomuch as he ſaid, *Surely in*

1 Sam 25. 21, 22. *vaine have I kept all that this fellow hath in the Wilderneſſe, ſo that nothing was miſſing of al that appertained unto him, and he hath requited me evill for good: ſo, and more alſo doe God unto the enemies of David, if I leave of all that pertaine to him by the morning light, any that piſſeth againſt the Wall.* Thus is the *great Jehovah* enraged when we ſinne with *his favours*. *God* will ſay, *In vaine have I adorned thee with all the Jewels of my mercy, which thou as a ſwine haſt trampled under thy feete. In vaine have I given thee learning, and riches, and my Goſpell, &c. for thou haſt requited me evill for good, therefore in deſtroying I will certainely deſtroy thee.*

Thus alſo we reade in the 2 *Sam.* 10. When *David* ſent a kind Embaſſage to King *Hanun*, to comfort him after his fathers death, and he deſpiſed and abuſed the meſſengers, *ſhaving off the one halfe of their beards, and cutting off their garments in the middle, &c.*

&c. this did ſo far incenſe *David*, as it made him deſtroy them all after a rigid manner. *Gods mercies are like Davids meſſengers meſſages of love.* God lookes we ſhould improve theſe meſſages to his glory. But if we deſpiſe them, and abuſe him with them, he will utterly deſtroy us. *O conſider this, you that forget God, You that undervalue his mercies, You that contemne his mercies, You that ſin with his mercies.* How angry was *Chriſt* with *Peter*, becauſe he would not ſuffer him to *waſh his feete*? he ſeemes to be more angry with him than when he *denyed* him, becauſe he refuſed an act of Chriſts love. Chriſt tooke it unkindly, at *Peters* hands. When *God* comes *in love* to us, and offers to waſh us, and to reforme us, if we refuſe to be waſhed, and chooſe rather to wallow in the mire of ſin and ſuperſtition, this will provoke God more than if we did flatly deny him. *We would have healed Babylon,* Ier. 51. 9. *but ſhe is not healed, forſake her, and let us goe every one into his owne Countrey, for her judgement reacheth unto Heaven, and is lifted up even to the skies.* Which words tell us, *That thoſe that ſin with mercies, ſhall be lifted up as high in judgement as they are in mercy.* Thus it is likewiſe ſaid *Ezekiel* 24. ver. 13. *Becauſe I have purged thee and thou waſt not purged, thou ſhalt not bee purged from thy filthineſſe any more, till I have cauſed my fury to reſt upon thee.* Oh that the Lord *would give us hearts to lay theſe things to heart*! Oh let us be aſhamed and confounded, aſhamed, and aſhamed, that ever we have ſinned, *after mercies, under mercies, and with mercies.*

And indeed when I conſider ſeriouſly *how the mercies of England are abuſed by England*, I am poſſeſſed with exceeding great feare, leſt all our mercies ſhould be but *forerunners of ſome greater miſeries*, and all our *preſervations, reſervations* to ſome greater deſtruction. For *though the times are changed, yet our people are not changed*; though the times be better, yet the men that live in theſe times are not better.

The *Sodomites* were *delivered by Abraham*, but becauſe they ſinned *after their deliverance*, their *preſervation* was but a *reſervation* for a greater deſtruction by fire and brimſtone. Gen. 14. *Lots* wife was delivered out of *Sodom*, but becauſe ſhe looked backe towards *Sodom*, her *preſervation* was but a *reſervation* to be turned to a pillar of ſalt. *Pharaoh* was often delivered by the prayer of *Moſes*, but becauſe

becauſe he hardned his heart after deliverance, his *preſervation* was but a *reſervation*, till he was drowned in the Red Sea. The *people of Iſrael* had deliverance upon deliverance, but becauſe they continued to ſin after deliverance, God at laſt deſtroyed them with a wofull deſtruction. The Lord open our eyes to conſider theſe things, and to be confounded and aſhamed for our evill doings, and to loath our ſelves for our former abominations, and to be humbled exceedingly for our ſins againſt mercy, that God may continue his deliverances to us, and our poſterity after us, as long as the Sun and Moone endureth.

*Uſe 2.* Seeing God hath done ſuch rare things freely for this Nation, *Let us be exhorted to ſubſcribe to the obedience of this Text*, and not onely be humbled for what is paſt, but *aſhamed and confounded for the time to come, to ſin willingly againſt ſo mercifull a God.* Let an argument from mercy prevaile with you. It is a *great objection againſt ſome kinde of Preachers, that they preach nothing but hell and damnation.* This Objection cannot be brought againſt me this day. Behold I come with an *Olive branch of Peace in my mouth.* I come as a *Barnabas*, not as a *Boanerges*, as a Miniſter of the Goſpell, all apparelled with rich mercy. It is a *great mercy that we have mercies to breake our hearts withall.* What would *Germany* give, if they had theſe mercies? What would *Ireland* doe for *God*, if they had theſe mercies? O let mercy melt us. This was *Nathans* argument to *David*, *Thus ſaith the Lord God of Iſrael, I anointed thee King over Iſrael, and delivered thee out of the hand of* Saul, *and I gave thee thy Maſters houſe, and the houſe of* Iſrael, *and of* Judah, *and if that had beene too little, I would moreover have given unto thee ſuch and ſuch things. Wherefore haſt thou deſpiſed the Commandement of the Lord to doe evill in his ſight? Thou*, for whom I have done ſo much: Wherefore haſt *thou* deſpiſed the Commandement of the Lord? This made *David* cry out, *I have ſinned againſt the Lord.* Me thinkes I heare God ſaying unto us here preſent, *I have delivered you from many dangers, I have recovered you from many ſickneſſes, I have heaped many favours upon you, and if this had not beene enough, I would have done ſuch and ſuch things, wherefore have you rebelled againſt me?* O that this might affect our hearts. Obſerve how *Davids* mercy wrought upon *Saul*, 1 *Sam.* 24. 16, 17, 18. *David* had gotten *Saul* at

2 Sam. 12 7, 8, 9.

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an advantage, and ſpared him when he might have deſtroyed him, this did ſo work upon *Saul*, that he lift *up his voyce and wept &c.* Nothing ever moved *Saul* ſo much, as the kindnes of *David* towards him.

So when we conſider how neare we have beene to deſtruction, and how often God hath ſpared us, when he might have deſtroyed us; let us lift up our voyces and weepe for our ſins againſt ſuch a God. Obſerve how *Mephiboſheth* was affected with *Davids* mercy, in 2 *Sam* 9. *David* had cauſe to be revenged upon the houſe of *Saul*, but he freely ſhewed kindneſſe to *Mephiboſheth, reſtoring him all his fathers lands, and cauſing him to eate bread at his Table continually.* And this Mercy did ſo melt his heart, that he cryes out, *What is thy ſervant, that thou ſhouldeſt looke upon ſuch a dead Dog as I am?* O let the contemplation of Gods love towards us, make us to loath our ſelves for our abominations, and ſay, *What am I, a dead Dog, an impure Swine, an uncleane Leper, that the Lord my God ſhould doe ſo much for me!* Beloved in the Lord, it is my comfort that I preach this day to thoſe that are *Noble and ingenuous.* My humble ſuite is, That you would appeare to be ſuch indeed and in truth. An *ingenuous ſpirit is more wrought upon by love, than feare.* This Faſt might have beene in blood, the Land might have beene in confuſion this day. Let the *goodneſſe of God drive you to repentance.* Let the *love of Jeſus Chriſt conſtraine you to obedience.* There is a conſtraining power in love. Though a ſtubborne and ſlaviſh ſpirit is more wrought upon by *judgements* than *mercies*; yet a gracious and godly heart is more wrought upon by *mercies* than *judgements.* And indeed in its owne nature, *Mercy workes more powerfully, more kindly, more inwardly and deepely than judgements.*

1. Mercy workes more *powerfully* than *judgements.* And therefore the Apoſtle *Paul, beſeecheth us by the mercies of God*; he doth not ſay, *I beſeech you by the judgements of God:* And in 2 *Cor.* 7.1. *Having theſe promiſes, let us cleanſe our ſelves from all the defilements both of fleſh and ſpirit.* He doth not ſay, *having theſe threatnings, let us cleanſe our ſelves, &c.* Let a Cart loaded goe over a River frozen with Ice, the Cart breakes the Ice, but it remaines Ice ſtill; but let the ſun ſhine upon the River, and it will melt the Ice, and diſſolve it into water, ſo as nothing of the Ice ſhal remaine. The Rom. 12.1

Judgements of God may break a hard heart, but it will remain hard ſtill, as a Rocke broken in peeces remaines a Rocke; But the Sun-ſhine of Gods mercy, and the conſideration of Gods love to us in Chriſt will breake the heart to powder, and make it not onely a *broken heart*, but a *ſoft and contrite heart*. Have you not ſeene a Malefactor at his condemnation and place of execution, when without hope of mercy, carrying himſelfe deſperately, and obdurately in ſinne, and afterwards, when informed that there was a pardon provided for him, hath beene exceedingly melted and broken in heart, at the conſideration of the graciouſneſſe of the King towards him?

2. *Mercy workes more kindly and ſweetly* than *judgements*. *As a thicke Cloud that is melted by the Suns ſhining* upon it, *diſtills downe* ſweetly into a *fruitfull ſhowre*, but the *cloud* that is broken with a *thunderbolt* makes a mighty cracke, and teares the *cloud* in peeces: So the mercies of the Goſpel doe kindly worke upon the heart, opening it, as it did the heart of *Lydia*, and ſweetly melting it into teares after a bleſſed and comfortable manner: But the thunder-bolt of Gods judgements makes an *earth-quake*, and a *heart-quake*, as it did upon the *Gaoler*, *Act.* 16. As the bluſtering winds *teare up the Trees by the rootes*: So doe the judgements of *God* rend and teare the heart quite in peeces, but mercies will kindly diſſolve it.

3. *Mercies will worke inwardly*. Take a piece of gold, beate it with a hammer never ſo much, and yet you ſhall never ſeparate the droſſe from the gold by beating of it; but put the gold into the furnace, and the fire will ſeparate the droſſe from it. The hammer of the Law will batter and bruiſe the ſoule, but the droſſe ſtill remaines in it; but the fire of the Goſpell, the furnace of *Gods* love will ſeparate a man and his luſts, and purge out the filth that is inwardly got into the ſoule. *The Sun by its hot beames made the Traveller*, (as it is in the Fable) *put off his Cloke*, when *the bluſtering winde made him gird his Cloke faſter about him*. Thus you ſee how mercy workes more *powerfully*, more *kindly*, more *inwardly*. Oh that it might appeare in our hearts this day, that this doctrine that I preach, is true. I read that *Cæſar* upon a certaine time with a booke in his hand was hearing of *Cicero* pleading, and was ſo taken with his elo-

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quence and liſtened ſo attentively, that he let fall his booke.

Oh that the Lord would ſo affect you with the conſideration of Englands mercies, that your ſins may fall away from you, as *Cæſars* booke did from him. That you that write, may blot your bookes with your teares, and you that look upon me may look with teares in your eyes. Let us ſhed penitent teares *this day*, for the ſins *of many yeares*.

Let us ſtudy the duty of this Text, let us be aſhamed and aſhamed for our ſins. There be many men, ſaith *Chryſoſtome*, that are *aſhamed of what they ſhould not be aſhamed*, and not *aſhamed of what they ſhould be aſhamed*: are aſhamed to *confeſſe their ſins*, but not to *act their ſins*, not aſhamed to be ſeene at a *Play-houſe*, but aſhamed to be ſeene at *Gods Houſe* upon a weeke day, aſhamed of Chriſt and his cauſe, aſhamed to be accounted preciſe, but not aſhamed to be *wicked* and ungodly. And as the ſame Author ſaith, many men are not *aſhamed to ſin*, but aſhamed to be known to *ſin*, not aſhamed to commit adultery, but to be knowne to commit it, not aſhamed to be ſinners, but to be called ſinners, not aſhamed to be covetous, but aſhamed to be called covetous. *This ſhame comes from the Devill*, and *will bring us to the Devill*. Let us pitch the act upon the right object. Let us be aſhamed of our evill (and not of our good) doings. Shame is the *daughter* of ſin. If there had not beene ſin, there never had beene any ſhame. But *God* hath appointed the *daughter to devoure the mother*. As the *Worme eates up the tree that bred it*, ſo let ſhame devoure ſinne. There is no *creature capable of ſhame but man*. Bruit beaſts are capable of feare and ſorrow, but not of ſhame: *God forbid* any here preſent ſhould be ſo bruitiſh as to be paſt ſhame. To ſinne and not to be aſhamed of it, is *Limen inferni*, the next doore to damnation. The Heathen hath a ſaying, *Erubuit, ſalva res eſt*. As long as there is ſhame, there is hope. O let us be confounded and aſhamed, and let Mercy be the *Midwife* to bring forth this ſhame and ſorrow. The Apoſtle commands us, *That if our enemies hunger, we ſhould feed them, if they thirſt, we ſhould give them drinke, and in ſo doing we ſhall heape coales of fire upon their heads*. The meaning is, That this mercy will be like a *heape of hot coales*, either to melt their hearts and make them our friends, or if they perſiſt in their enmity, to adde fewell Rom. 12. 20.

to their torments in hell. *God hath heaped many hot coales of fire upon our heads, O let this fire burne up our droſſe, and melt our hard hearts leſt if we continue obſtinate, theſe Coales of fire ſerve to adde to our burning in hel.* I read in the ninth of *Daniel*: When *Daniel* ſaw that the time was come wherein *God* had promiſed to deliver *Iſrael* out of *Babylon*, this mercy made him *faſt*, and *mourne*, and *confeſſe his ſins with ſhame and confuſion of face*, &c. We hope the *time is come, yea the ſet time*, wherein *God* intends to ſhew mercy to England; O let us pray, and mourne, and weepe, and take ſhame for our ſcarlet abominations.

Daniel 9.

*Obiect.* If we were ſure that *God* would perfect what he hath begun and conſummate our hopes, this would mightily diſſwade us from ever ſinning againſt *God*.

*Anſw.* *It is an argument ſufficient that there is a poſſibility, though not a certainty.* This was enough to worke upon the *Ninivites*: *Let us cry mightily to God, and every man turne from his evill way. Who can tell if God will turne, and repent*, &c.? Who knowes but that *God* may reare us up a glorious Church? *Ezra* bleſſes God, that *he had given them a little reviving in their bondage.* We muſt doe as the ſervants of *Benhadad*: *Behold* (ſay they) *We have heard that the Kings of Iſrael are mercifull Kings, let us put ſack-cloth upon our loynes, and ropes upon our heads, peradventure he will ſave thy life*, &c. *And when they came to the King, they did diligently obſerve whether any thing would come from him, and did haſtily catch at it*, &c. So muſt we diligently obſerve and catch at the very firſt appearance of mercy, and lay hold upon the very firſt opportunity; I read, *Zach.* 4. 10. *Who hath deſpiſed the day of ſmall things*? The Prophet ſpeakes of the rebuilding of *Jeruſalem*, which at the firſt was ſo ſmall, that *Sanballat*, *Tobiah*, and the reſt of the enemies of *Gods* Church laughed them to ſcorne and ſaid, *What doe theſe feeble Jewes? will they fortifie themſelves? will they make an end in a day? will they revive the ſtones out of the heapes of the rubbiſh which are burnt? even that which they build, if a Fox come up, he ſhall even breake downe their ſtone wall*, &c. Yet notwithſtanding they did go on, and build, and finiſh the worke, and all the *mountaines of oppoſition became a plaine before them*; And therefore let us not deſpiſe

Ionah 3. 7, 8, 9.

Ezra 9. 10

1 Kings 20 31, 32, 33.

Neh. 4. 2, 3

ſpiſe the day of ſmal things. It is with the *friends* of the Church as with the *enemies* of the Church, when the Churches enemies begin to fall before *Gods* people, they ſhall certainely fall. As *Hamans* wiſe men told him, *if Mordecai be of the ſeed of the* Jewes, *before whom thou haſt begun to fall, thou ſhalt not prevaile againſt him, but ſhalt ſurely fall before him.* (Marke thoſe words; if he be of the ſeed of the *Jewes*, that is, of the people of *God.*) And when they fall, they fall by degrees, as it is, *Exod.* 14. Firſt, *God troubled the Egyptians, then he tooke off their wheeles from their Chariots, then he drowned them in the Red Sea.* So it is with the friends of the Church. If they begin to riſe before the enemies of the Church, they ſhall certainely riſe, and be advanced higher and higher. And therefore when a little crevice of light appeares, when God doth but begin to looke towards us, as he did upon *Peter*, let us weepe bitterly, that ever we ſhould ſin againſt ſuch a *God.* When a Cart is in a *quagmire*, if the Horſes find it comming, they will pull the harder. God is now drawing neere to us in mercy, we have been in a *deepe quagmire*, like *Jeremy* in his Dungeon, and *God* is beginning to pull us out. O let the free mercy of *God*, and his unparalleld love, breake our hearts for, and from ſinne. Eſter. 6. 13

If this be true, then all our Miniſters will be found lyars, for they have propheſied the certaine ruine and deſolation of *England.* *Object.* 2.

*Jonah* was no lyar when he preached, *Yet forty dayes and Niniveh ſhall be deſtroyed*, becauſe he was to be underſtood conditionally. So are all our threatnings to be underſtood with an, If, &c. *Anſw.* 1.

We Miniſters preach what *God in his ordinary way is wont to do*, & what *God* in his word hath threatned to a Nation guilty of ſuch ſins as ours are. *But God hath dealt with* England, *not according to his ordinary rule, but according to his Prerogative.* England (if I may ſo ſpeake with reverence) is a *Paradox to the Bible.* The Bible tels us what ſinnes will make a Nation ripe for deſtruction, and we finde theſe ſinnes in our Nation. But if *God* will leave his ordinary road, and except us from the generall rule, and miraculouſly ſave us by Prerogative, and free grace, who *Anſw.* 2

can hinder a free agent? This is a rare act of his Prerogative, *the more mercy there is in it, the more ought we to be confounded for our apoſtaſies, whoredomes, abominations, and rebellions againſt this God.*

Men, brethren and fathers, if all that I have ſaid this day, will not worke upon your hearts, give me leave to name ſome other kind of mercies unto you. For I am all for mercy this day.

1. Conſider, *What a mercy it is for God to make you men,* when he might have made you toads. I doubt not but you have heard the ſtory of the two Biſhops, that being riding to the Councell of *Conſtance*, and eſpying by the way a poore Country man weeping, turned towards him, and asked him, *why he wept*, he anſwered, *I weepe to ſee this toad* (that lay upon the ground before him) *becauſe I never bleſſed God ſufficiently, for that he made me a man and not a toad.* This anſwer made them goe away aſtoniſhed and aſhamed for their owne unthankfulneſſe. And it may juſtly worke the like effect in us.

2. Conſider, *What a mercy it is to be not onely a man, but a rich man, a Gentleman, Knight, or Lord, &c.* There is none here, but ſuch whom *God* hath litted up above thouſands in outward mercies. What a ſhame is it for a poore Cobler to doe more ſervice for *God*, than it may be ſome of you doe, that have received ſo much from *God*. May not Chriſt ſay to you as he did to the Jewes? *I have done many great workes among you, for which of theſe doe you ſtone me?* I have done many great things for you, *I have given you health, wealth, credite, wit, and honour, and for which of theſe is it that thou blaſphemeſt my name, and deſpiſeſt my Sabbaths, and refuſeſt to obey my Commandements?* It is ſaid of *Heliogabalus*, that he provided ſilken halters to hang himſelfe withall, and ponds of *ſweet water* to drowne himſelfe withall, gilded *poyſons* to poyſon himſelfe withall. O let not your honors and riches, &c. be ſilken *halters to ſtrangle your ſoules*! let not your *pleaſures* be ponds of *ſweet water* to drown your ſoules! let not your *preferments* be gilded *poyſons*, to poyſon your ſoules! Say as *Nabal* did (but in a better ſenſe) *ſhal I take my health which God hath given me, to ſin againſt my God with it?* God forbid. *Shall I take the wit that God hath given me, to plot againſt God and his cauſe with it? God forbid.*

3. Conſider, *the patience of God towards us.* This is an argument that ſhould drive us to repentance, *Rom.* 2. There is no *ſin,*

*but*

*but it is committed in the very boſome of God.* For *God fils Heaven & earth*, and ſees all your *curtaine abominations.* And he is able to deſtroy you, he is *juſt, and muſt wound the hairy ſcalpe of thoſe that goe on in their wickedneſſe*, and he is a holy and a pure *God*, that hates your iniquities from his very heart. And yet behold how patient this *God* is towards you! At ſuch a time, when thou wert in the act of adultery, he might have ſent thee to hell in the very act, he might have *made thy tongue to rot, the laſt oath thou ſworeſt.* Nothing with-held him but pure mercy. *O let this melt our hearts.* What *a mercy is it to be out of hell?* Many in hell have not ſinned the ſinnes that we have done. It is his free grace that we are delivered. We might have been weeping in hell at this inſtant: And then *our teares ſhould have beene our hell, but now they will prove our heaven, if God worke them in us.*

4. Conſider, *the Lord Jeſus Chriſt, and his love in dying for thee.* If thy heart be as hard as an Adamant, the blood of this *ſcape Goate* will ſoften it. There were five men met together, that asked one another what meanes they uſed to abſtaine from ſinne. The firſt anſwered, *That he continually thought upon the certainty of death, and the uncertainty of the time of death, and that made him live every day, as if it were his laſt day.* The ſecond *meditated of the ſevere account, he was to give at the day of judgement, and of the everlaſting torments of hell, and this kept him from ſin.* The third, *of the vilenеſſe and loathſomeneſſe of ſin, and of the excellency and beauty of grace*, and *this made him abhorre* ſinne. The fourth, *of the everlaſting rewards and pleaſures provided for thoſe that abſtaine from* ſinne, and *this prevailed with him.* The fifth and the laſt, *continually meditated of the Lord Jeſus Chriſt, and of his love*, and this made him aſhamed to ſin againſt *God.* This laſt is the *greateſt motive of all.* If the pacification betweene the two Nations of England & Scotland will not affect us, let the *great pacification that Chriſt hath made for thee* between *God* and *thy ſoule move thy heart to be aſhamed to* offend *God.* It is the greateſt argument I can uſe, to ſay, *For Jeſus Chriſt his ſake be aſhamed* and *confounded for your evill waies.*

5. Conſider, *the long enjoyment of the Goſpel*, the powerfull and plentifull preaching of it, joyned with peace and plenty. And let us mourne for our Goſpel ſins for our unprofitablenes, and unfruitfulneſſe under ſuch *fruitfull meanes*, that we have beene like

a barren ground which no plowing will make good. Let us mourne for our unbeliefe, and impenitency. Let *Goſpel* ſins produce *Goſpel* ſorrow. *Teares are made onely for ſin.* If we mourne our eyes out for worldly loſſes, we cannot profit our ſelves. But if we *weep for ſin, this will quench the fire of hell.* There are 2 ſorts of ſins, and 2 ſorts of curſes: legall ſins & Goſpel ſins, legall curſes and Goſpel curſes: Legall ſins will bring legall curſes; But Goſpel ſins (unleſſe there be Goſpel ſorrow) will bring a Goſpel curſe, *which is above al legal curſes.* Of this curſe the Apoſtle ſpeaks 1 *Cor.* 16. 22. *If any man love not the Lord Jeſus Chriſt, let him be Anathema Maranatha:* that is, accurſed for the preſent, & reſerved for the vengeance which Chriſt will render to all unbelievers, when he comes to judgement. This is *curſe upon curſe.* And this is the curſe due to them that abuſe *mercies. The Lord deliver us from this curſe.*

6. Let every man conſider *the perſonal mercies that God hath beſtowed upon him in particular,* & take all theſe mercies, & lay them to his heart, & they wil diſſolve the ſtone in his heart; let our hearts be as *wax,* & theſe *mercies* as the *ſun* to melt them into godly *ſorrow.*

Make a double Catalogue: One of thy *ſins;* The other of *Gods mercies* to thee, & binde them about thy heart to bring it into a religious frame. Thus I have named ſix other mercies. My humble ſuit is, That you would *ponder & conſider ſeriouſly what hath been ſaid* unto you. *Conſider what I ſay, ſaith the Apoſtle, and the* 2 Theſ. 4. *Lord give you underſtanding.* The *Theſſalonians* had never underſtood what *Paul* had ſaid, if they had not conſidred it. No more ſhall we profit by this Sermon, if we do not conſider what hath bin ſaid. And this conſideration muſt have foure ingredients.

1. We muſt conſider theſe mercies *diſtinctly,* and *deliberately.* If a man hath a ſweet *Cordiall* in his mouth and *ſwallow* it downe whole, he wil not taſte the ſweetnes of it, but if he *chew* it by degrees, it wil be *very pleaſant* to his taſte. So theſe mercies will doe us no good, if we ſwallow them *down* without *ſerious meditation.* But if we chew them and conſider them diſtinctly and *deliberately,* one mercy after another, they will exceedingly affect us.

2. We muſt conſider them with *reflexion upon our ſelves, and application to our ſelves.* As it is reported of *Plato* that when he did walk in the ſtreets, if he ſaw any man diſordred in his ſpeech, or

any

any other way he would ſay to himſelfe: *Num ego talis?* Am I ſuch a one as this is? So muſt we ſay, *Num ego talis? Have I abuſed theſe mercies? Have I ſinned with theſe mercies?* And as the Apoſtles ſeverally asked Chriſt, *Maſter, is it I?* So muſt we aske our hearts, *Am not I the man that ought to be aſhamed, and confounded for my ſins againſt mercies?*

3. We muſt conſider *theſe mercies in as neere a propinquity as we can poſſible.* It is a true ſaying of the Philoſoper, *Things that are ſeen far off, are as if they were not: A great man a far off ſeems little or nothing: An enemie a farre off, or a ſerpent a farre off, doth little trouble us.* So it is with mercies. If we looke upon them at a diſtance they will ſeeme little, and little affect us, but if we take them neere to us, they will ſeeme (as they are) very great, and will mightily worke upon us.

4. Conſider *theſe mercies devoutly with prayer unto God to make them heart-melting mercies.* Pray to *Chriſt to looke upon thee, as he did on Peter;* The Cock crew once and *Peter wept not*, the Cock crew twice, and *Peter wept not*, becauſe (ſaith *Ambroſe*) *Chriſt did not looke upon him.* But as ſoone as ever *Chriſt* looked upon him, then he wept, *Aſpexit Chriſtus & flevit.* We *Miniſters* are as the *crowing of Peters Cocke*, we cannot make you aſhamed and confounded for your evill doings, unleſſe *Chriſt* looke upon you. *The Lord Jeſus in his mercy caſt his eye upon us this day, that we may all of us goe out and weep bitterly, as* Peter *did.*

The very brute beaſts have bin wrought upon by mercie. Some write (though others contradict it) of the *Elephant*, that becauſe it wants joynts it cannot kneele, & if it once fall it cannot riſe, and therefore when it ſleeps it ſleepes leaning upon a tree. Now the *hunſ-man* obſerving upon what tree it ſleeps, deſirous to take it, comes in the day time, and ſawes that tree almoſt aſunder, and when the *Elephant* comes to leane upon it, the tree falls, and the *Elephant* with it; Then comes the *hunſ-man*, and lifts up the *Elephant*, which he takes ſo kindly, that ever after he followes the *hunſ-man where ever he pleaſeth.*

This ſtory may be applyed divers wayes. When we were all *fallen in Adam* by eating the fruit of the forbidden tree, unable to riſe againe, *Jeſus hath lifted us up from hell*: O let this *mercie melt* us into obedience. When we were all ſalne of late yeares

in this Kingdome into a *deſperate condition*: God by the *King and Parliament* hath raiſed us up to a hope of better dayes. O let us be *aſhamed* to be *diſobedient* to this God. There is another famous ſtory of one *Androdus* dwelling at *Rome*, that fled from his Maſter into the wilderneſſe, and tooke ſhelter in a Lions Den; The Lion came home with a thorne in his foot, and ſeeing the man in the den reached out his foot, and the man pulled out the thorne; which the Lion tooke ſo kindly, that for three yeares he fed the man in his den. After three yeares the man ſtole out of the den, and returned backe to *Rome*, was apprehended by his Maſter and condemned to be devoured by a Lion. It hapned that this very *Lion* was deſigned to devour him; The Lion knowes his old friend, and would not hurt him. The People wondred at it, the man was ſaved, and the Lion given to him, which he carried about with him in the ſtreets of *Rome*. From whence came that motto, *Hic eſt homo medicus leonis: hic eſt leo hoſpes hominis.* Beloved in the Lord, the great *God* by the help of you, and the Houſe of the *Lords* hath *plucked many thorns out of our feet.* O let us not now *bring forth thornes and briers.* Let not our hearts be drie and barren as the *thorny ground.* Let us not *kicke againſt God with our feete while he is plucking out the thornes that trouble us.* Let us not be worſe than the brute beaſts. But if all this will not prevaile, ſuffer me I beſeech you to remind you under new expreſſions of what hath beene before ſaid, and to offer ſome new motives unto you.

1. If the beginnings of hope that now appeare, and theſe inclinings of better dayes will not work upon us to *humble* us *for, and from ſin*: God will take away all our hopes, & all his mercies from us, and give them to a Nation that will make better uſe of them. And as I ſaid in my laſt Sermon which I preached before this Honourable aſſembly) *he will repent of the good things which he intended to beſtow upon us.* Remember what I hinted before of *Saul*, that if hee had tarried for *Samuel*, God would have eſtabliſhed the kingdome unto him, *But now, ſaith* Samuel, *thy Kingdome ſhall not continue.* How do we know but that if we *humble our ſelves*, and *enter into covenant to be Gods people, and ſeeke the Lord with all our heart, but that God may eſtabliſh us to be his choice people for ever?* But if we harden our hearts againſt God

Jer. 18. 10

1 Sam. 13. 14.

and

and his wayes, *God will say unto us this day, I thought to have made you a happy kingdome, but now your happinesse shall not continue.*

2. When God hath done much for a Nation, and that Nation sinnes with his mercies, God will not onely *take away his mercies*, but will send *curses instead of blessings*. For so it is said, *Josh.* 24. 20. *If yee seeke the Lord, and serve strange gods, then will he turne and do you hurt and consume you, after he hath done you good.* God may out of his free mercy *prorogue*, and *demurre our ruine, but he will never remove it*, till our *Nationall sinnes be removed.* Josh. 24. 20.

3. If God should heale us, help us, and lengthen out our tranquillity, and make a reformation among us, yet it would be but a *lame cure*, if we be not confounded and ashamed for our evill wayes. It will be but a *skinning over of our disease*, and a *daubing of us up with untempered morter*, a smothering of the fire, which will breake out the more afterwards. But a *perfect cure can never be expected from God, till there be a Nationall humiliation, and reformation.*

4. Adde lastly, if God should shew us mercy, *this mercy will be accursed unto us, if we be not humbled and reformed. A mercy abused is no mercy.* Mercy *turned to sinne*, takes away the *comfort of the mercy*, and turneth the *mercy into a curse*; As the *raine, that falls upon the Sea, is made salt by the salt water.* And that which falls upon moorish grounds, breeds *Toads and Serpents*: So all the goodnesse and mercies of God falling upon wicked, impenitent, and irreformed hearts, breed nothing but the *vermine of sinne and iniquity.* Mercy is like the *water of jealousie*, of which we read *Numbers* the fifth: If the *woman was innocent, it made her fruitfull, but if guilty it made her rot.* So the mercies of God if we be good, make us more fruitfull. It is *Maximum & aptissimum motivum & medium obedientiæ.* But when they fall upon a *wicked spirit*, they make him the more *rotten, and the more wicked.* The Lord blesse these considerations unto you. Num. 5.

For the conclusion of all, I will do two things.

1. I will name some particular sinnes, which are most opposite to the mercies God hath done for England, and beseech the representative House of England, to be confounded and ashamed to commit such sinnes any more.

2. I will name ſome ſpeciall and heroicall Uſes which you are to make of Gods mercies, beſides this in the Text.

1. I will name ſome particular ſins, &c.

1. *Be aſhamed, O houſe of Egland, to forget the mercies you have received from God.* It is a great *mercie* that we have mercies to *remember*, and if wee refuſe to *remember* Gods mercies, God will take order that we ſhall have no mercies to *remember*. Let not the brand of the chiefe Butler be juſtly faſtned upon us, *Yet did not the chiefe Butler remember Joſeph, but forgot him.*

Gen 40 23

2. *Be aſhamed, to contemne and deſpiſe the mercies you have received from God.* There are many like the *Iſraelites* in *Babylon*; that liked their habitations in *Babylon* ſo well, that when *Cyrus* gave them leave to goe to *Jeruſalem*, they would not leave *Babylon* to goe to *Jeruſalem*. So there are many that like their former condition under the innovation ſo well, that they had rather continue in *Babylon* ſtill, than accept of the reformation offered. That begin to ſay of *Mannah*, *We have nothing but this Mannah*; and to wiſh for the *Garlicke and Onions of Egypt againe*. This is a grievous abomination. God was very angry with the Iſraelites for this ſin, he ſent plagues upon plagues among them for it. And when at laſt they brought an evill report upon the land of *Canaan*, and (as *David* ſaith, *Pſal.* 106.) deſpiſed the holy land, refuſing to go into it, God was ſo provoked with this ſin, that he would not pardon it, but ſet them back again 40. yeares, and deſtroyed their carkaſſes in the wilderneſſe. Would to God I could not ſay, that there are ſome among us, that raiſe up an ill report upon the reformation intended, as if the Parliament had a purpoſe to bring in an *Anarchie*, to reduce every thing into its firſt Chaos, to leave every man to do what is good in his owne eyes, as when there was no King in Iſrael: And upon this falſe rumour they *deſpiſe* the *bleſſed Canaan* that we are going into. Oh let us be aſhamed and confounded to commit this ſinne. This will make *God* carry us backe againe to the *wilderneſſe*.

Num. 14.

Pſal. 105.

3. *Be aſhamed to diſtruſt God and his power in time of great difficulty, having received ſo many and ſo great deliverances.* We are for the moſt part like the children of *Iſrael*, who although they were by a mighty hand brought out of *Egypt*, and through the red Sea, &c. yet upon every ſtrait they began preſently to murmure,

murmure, and to thinke of making a Captaine to returne to *Egypt*, never conſidering the iron bondage they endured in *Egypt*. God hath brought us out of the Egyptian bondage, and carried us through a red ſea of dangers, and yet when wee meete, though but with the news, of any *Giants* or *Anakins*, we begin preſently to diſtruſt, and to ſay: *Can God prepare a table in the wilderneſſe? can God make a way through the hoaſts of the Philiſtines?* And ſome of us begin to wiſh that things had remained as at firſt. This is a *horrible ſinne after ſo many mercies*. As *Auſtin* ſaith of *Jeſus Chriſt*, He that will not beleeve in Chriſt after ſo many *miracles*, without a *new miracle*, he himſelfe is a *great miracle*. So he that will diſtruſt God, after ſo many *miraculous mercies*, is himſelfe a *miracle of unbeliefe*. How often hath *God appeared in the mount theſe two laſt yeares*, as if he had *reſolved to take up his dwelling there?* How many mountaines of oppoſition have melted before you, as mountaines of ſnow before the Sun? Be aſhamed, be aſhamed *O houſe of England*, to diſtruſt God after ſo many mercies.

4. *Be aſhamed to be cowardly and faint hearted in the cauſe of God, that hath ſo mightily appeared for us.* I remember the ſtorie of *Nehemiah*, Chap. 6. It is there ſaid, That when the enemies heard that the worke of the building of the Temple proſpered beyond their expectations, they *accuſed Nehemiah of treaſon againſt the King*, and when that plot did not ſucceed, they bore him in hand as if ſome *Aſſaſſinat* had conſpired his death. And all this was done to make him afraid. But he was above all feare (ſhall ſuch a man as I fly? (ſaith he) ſhall ſuch a man as I feare?) and finiſhed the worke, inſomuch as that when the enemies heard thereof they were much caſt downe, *for they perceived that this worke was wrought of God.* Remember that the fearfull are put, not onely among *unbeleevers, murderers, whoremongers, ſorcerers, Idolaters, &c.* but in the forefront of them all. Be not afraid to incounter difficulties. *When Peter came up to the iron gate, it opened to him of its owne accord.* Nch. 6. Rev. 21. 8. Act. 12.

5. *Be aſhamed to abate and coole in the worke of the Lord.* God will ſpue out a *lukewarme Chriſtian*. When *Moſes* let downe his hands *Amaleck* prevailed; if you coole but a little, the adverſaries will waxe hot. There are many that labour to caſt water upon

upon your zeale, but remember the cauſe is Gods, and ſay with *David*, *It is before the Lord, I will be more vile ſtill.* The people of God will honour you, though *Michol* ſcoffe at you. It is a great mercie that God hath kept us from blood. God hath left our blood in our veines, let it boyle up in the cauſe of God.

6. *Be aſhamed to injure the inſtruments by which God conveyes theſe mercies unto us.* When *Corah and his company rebelled againſt Moſes and Aaron, then came the plague.* As we muſt not *idolize*, ſo we muſt not *injure* the *golden pipes*, through which theſe mercies flow unto us.

7. *Take heed of being aſhamed of the cauſe of Chriſt.* God hath not beene aſhamed to appeare for us, let us not be aſhamed to appeare for him. Remember that thundring ſpeech, *Mark.*8.38.

Mar.8 38. *Whoſoever ſhall be aſhamed of mee and my words, in this adulterous and ſinfull generation, of him alſo ſhall the Sonne of man be aſhamed, when he comes in the glory of his Father, with the holy Angels.* It is not enough not to be aſhamed of Chriſt in a *good generation*, but we muſt not be aſhamed of him in an *adulterous and ſinfull generation.*

8. *Let us neither pride our ſelves in our mercies, nor waxe wanton in our mercies.* It is recorded in the *French* Hiſtory, that when the *Proteſtants of France began to grow wanton of their peace and proſperity, and began to affect a vaine and frothy way of preaching, then came the cruell maſſacre upon them.*

2. I will briefly name ſome ſpeciall and heroicall Uſes, which we are to make of Gods mercies, beſides this uſe in the Text.

1. *Do ſomething, O houſe of England, for the honour of the Lords day*, which hath beene much prophaned, not onely in our practiſes, but in our Doctrines. Chriſt Jeſus hath two dayes, *The day of the Lord*, which is the day of judgement, *And the Lords day.* If you looke to appeare with comfort at the *day of the Lord*, honour the *Lords day*; There is a *day of the Lord*, for thoſe that abuſe the *Lords day.* Do ſomething to make this day more honourable by way of *ſpirituall ſatisfaction.*

2. *Do ſomething to purge the Land more and more of the innocent blood of the Martyrs in Queene Maries dayes, by the Lawes that were then eſtabliſhed.* Oh that in our publike Faſts a clauſe

clauſe might be interlaced, *To command the Land to be humbled for that bloody ſinne*, that ſo the Nation might be freed from the guilt of that blood. This will be an heroicall worke, worthy of a people endeared to God by ſuch mercies.

3. *Do ſomething for the reformation of Gods houſe.* Miſtake mee not, I do not forget to remember with thankfulneſſe, what you have already done, but goe on, I beſeech you, to perfect what you have begun to do. And conſider what ſome ſay of *Solomon*, That it was his *great fault*, that he beſtowed more time in *building of his owne houſe*, than he did in *building the houſe of God*. He was but ſeven yeares in building the houſe of God, and thirteen years in building his owne houſe. And it is obſerved he never proſpered after. The Scripture ſeems to give a little hint of this. For it is ſaid in the 1 *King.* 6. 38. *So was he ſeven yeares in building the houſe of the Lord.* And in the next verſe it is added, *But Solomon was building his owne houſe thirteene yeares.* This (*but*) may ſeeme to be a ſecret kind of reproofe. O let not the like blame be caſt upon you! Make haſte to repaire the ruines of Gods houſe. And be ſure to repaire it according to the *Word of God*, not according to humane policie. Let mee deſire you never to forget the ſtory of *David*, who when he went to bring home the *Arke* with great joy, becauſe he brought it not home *in due order*, but ſuffered it to be carried in a *Cart*, when *God* had commanded it ſhould be carried upon the *Prieſts ſhoulders*, there was a great breach made, and a great ſtop of the worke. As it is expreſly ſaid, 1 *Chr.* 15. 13. *Becauſe he did it not at the firſt, therefore the Lord our God made a breach upon us, for that wee ſought him not after the due order.* A reformation made according to the rule will abide, when all others will molder away, and the *bleſſing of God will be upon it, and upon the maker of it.*

1 King. 6. 38. 1 King. 7. 1. 1 Chr. 15. 13.

4. *Do ſomething for the ſetting up of a Preaching Miniſtrie throughout the Kingdome*; That the light of the *Goſpell of Jeſus Chriſt* may ſhine in the dark corners of the Land. And provide a competent maintenance for the Miniſtrie, for feare leſt *ſcandalous Livings, make ſcandalous Miniſters.*

5. *Do ſomething to purge out all the defilements that are in the pure worſhip of God*, that the *pure and holy God* may be worſhipped with *pure worſhip, purely, by pure worſhippers.*

6. *Do*

6. *Do ſomething for bleeding Ireland*, Pitty *Ireland that wanteth the mercies we enjoy*. Pray for Ireland. *Underwrite* for Ireland. This deſigne now on foot is a worke of *great piety*, a meanes to *roote out Popery* for ever out of Ireland, and it may prove as *profitable as pious*. Send ſpeedy aid, and the Lord bleſſe it when it is ſent.

And thus I have finiſhed my Sermon. It is reported of *Ignatius*, that when he heard a clocke ſtrike, he would ſay, *Here is an houre more now paſt, that I have to anſwer for*. Give me leave to tell you, you have heard a Sermon of two houres, and therefore you *have two houres more to anſwer for*. The Lord enable us to give up a good account of this dayes meeting. *Let us pray down a bleſſing from heaven* upon what we have heard. For though the mercies of God be moſt free, as I ſhewed you in my third Doctrine, *yet God muſt be enquired of by the houſe of England, to do*
Ezek. 36. 37. *theſe mercies* for them, as it is expreſſely ſet downe in the 37. verſe of this Chapter. Prayer doth not *merit mercie*, but *fits* us for mercie. If we will have mercie, we muſt bring *veſſels* to hold it, and no veſſels will hold mercy but *broken hearts*. This is a *Paradoxe in nature, but not in grace. Deus non infundit oleum miſericordiæ, niſi in vas contritum*. And where ſhould we goe for a *broken heart*, but to the *heart-maker*? Let us pray unto God to fit our Nation for more mercies, and then to beſtow them upon us.

FINIS.



# MEROZ Curſed,

OR,

# A SERMON

PREACHED

To the Honourable Houſe

OF

# COMMONS,

At their late Solemn FAST, *Febr.* 23. 1641

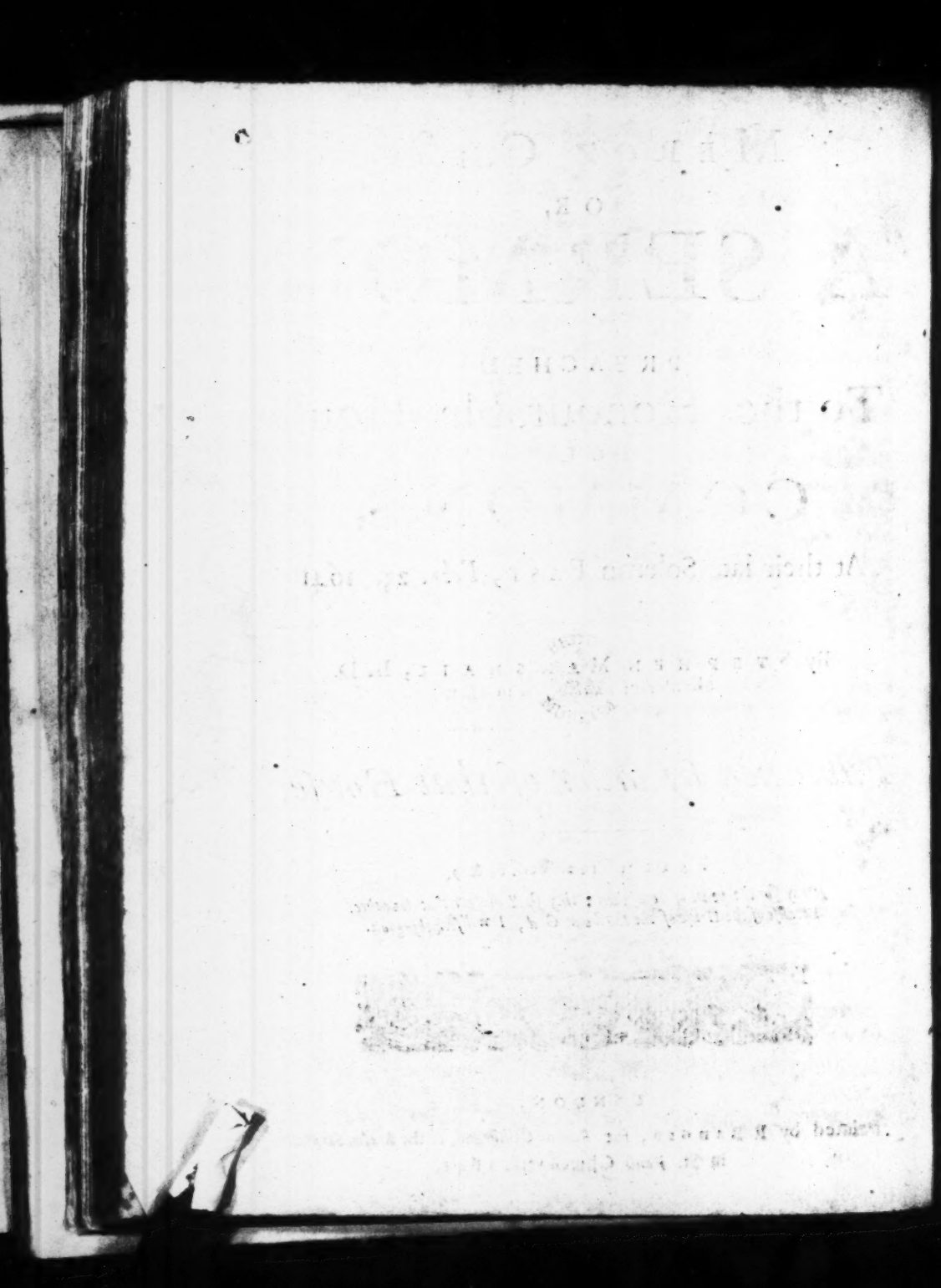
By STEPHEN MARSHALL, B. D.
Miniſter of *Finchingfield* in *Eſſex.*

*Published by order of that Houſe.*

PSALM. 122. Verſ. 6, & 9.

*Pray for the peace of Ieruſalem: they ſhall proſper that love thee.*
*Becauſe of the Houſe of the Lord our God, I will ſeek thy good.*

LONDON,
Printed by R. BADGER, for *Samuel Gellibrand*, at the *Braſen Serpent*
in St. *Pauls* Church yard. 1641.



TO THE

# Honourable

## HOUSE of COMMONS.

NOW ASSEMBLED in

## PARLIAMENT.

IT *is fit my obedience should last as long as your commands, for so I have alwayes interpreted your Requests and desires to be. As I never had the confidence to present you with any thing properly mine, so neither will I bee guilty of that Injustice, as to deny you any thing so truly your own, as is this fruit of my poore yet willing endeavours. It is yours truly, but most principally*

*pally the Churches, whoſe both you, and I, and all that you can doe, or I ſpeak, are. If it may be ſerviceable to you, and you by it made more ſerviceable to the Church and cauſe of God, I have my option. But I am reſolved not to make that uſe of my experience of your patience in hearing the Sermon, as to try it further with the length of a Dedication: Only I thinke it my dutie to ſecond my propoſition with my prayers, That God would vouchſafe a bleſſing to your endeavours for his Church, and to you for your endeavours. Theſe ſhall be the conſtant and earneſt deſires of*

Your Servant
*Stephen Marſhall.*

# A SERMON

PREACHED

At the late FAST

BEFORE

The COMMONS HOUSE

OF

PARLIAMENT.

IUDGES V. XXIII.

*Curſe ye Meroz (ſaid the Angell of the Lord) curſe ye bitterly the inhabitants thereof, becauſe they came not to the helpe of the Lord, to the help of the Lord againſt the mighty.*

RIght Honourable and beloved, it hath been a cuſtome almoſt amongſt all Nations, after any notable Victory, to have their ἐπινίκια, their Triumphant Songs, wherein the illuſtrious acts of their owne worthy Leaders, and the ſhame Introduction ſhewing.

ſhame and confuſion of their enemies were celebrated, preſerved and ſo delivered over to poſterity. The *Romans* had their *Salii* Prieſts, who after any victory went dancing through the City, ſinging their *Hymes*, and *Pæans* to *Mars*, and the reſt of the favourable Gods. And the *Grecians*, ſometimes in *Verſes*, ſometimes by *Sculpture*, uſed to ſet forth their famous Battels and Victories, yet alwayes attributing the higheſt glory of all to their Gods, who n they ſuppoſed to bee *preſent* with them, *Protectors* over them, and *fighters* for them. This courſe, I thinke, the Devill learned from the Lord *Jehovah's* dealing with his owne people, who alwayes directeth them thus to celebrate his noble acts, and their great deliverances. Thus *Moſes* and *Aaron* ſang unto the Lord, when he *triumphed glorioufly over Pharaoh and all his Hoſt, making them ſinke like a ſtone to the bottome of the Red Sea.* Thus the women in their ſong and dance celebrated their victory over the *Philiſtims*. And this whole Chapter is nothing but a *Triumphant ſong*, ſetting forth in an elegant and lofty verſe, the great Victory which *Barak* and *Deborah* and a ſmall army with them had gotten, (the Lord marching before them) againſt King *Jabin* and his Generall *Siſera, who for twenty yeares had mightily oppreſſed the children of Iſrael.*

Exod. 15.

1 Sam. 18.

The ſcope of the Chapter.

Iudg. 4 3.

In which ſong, Firſt, all *prayſe* and *glory* is given to *Jehovah* the Lord of hoaſts the Prince who lead them, by whoſe ſtrength alone the victory was obtained. *Prayſe yee the Lord for the avenging of Iſrael. I will ſing unto the Lord. Lord when thou wenteſt out of Seir, &c.* Then the Song deſcends

to

to the *due praiſes* of their generall *Barak*, and his aſſiſtant *Deborah*, yea the ſeverall *Regiments* and Companies both of Horſe and Foot doe receive the praiſe and reward of their courage and valour. And not only ſo, but the Song proceeds to *Stigmatize* and brand with reproach, and marke out for puniſhment all ſuch companies, as had played either the Traitours or the Cowards, or were otherwiſe wanting to their duty in this great expedition. *Reuben* had other Sheepe to turne, *hee tarried amongſt his Sheepfolds to heare the bleating of his flocke.* *Gilead* durſt not croſſe the Water: *Dan* cowardly withdrew into his Ships: *Aſhur* durſt not come from his owne coaſts. God takes notice and remembers them all, and lets them know he had great thoughts of heart about it, and in time would reckon with them for it. Verſe 16.

But above all his wrath was moſt incenſed againſt *Meroz*, a people of whom wee finde no mention in the whole Booke of God, nor I thinke in any other Story, but onely in this place, upon this unhappy occaſion, you can know no more of them than what this place tels you: and theſe few reliques of them, remaine as the lake of *Sodome* as a mounment of their ſin, or as a Maſt of a Ship ſwallowed up in the quickſand, to warne paſſengers to take heed of that dangerous place: or as *Lots* Wife turned into a Pillar of Salt, to ſeaſon others. This their ſhort Chronicle I may call their Grave-ſtone, which ſeemes to hold out ſuch an inſcription, as they ſay *Sennacharibs* Tomb had, *Looke upon me, and learne to be godly.* So theirs, Looke upon mee, and learne your owne duty, Eſpecially of this verſe.

*Looke upon me, and take heed of diſſerting the cauſe and Church of God, when they ſtand in neede of you.*

And the ſuitableneſſe of it to the occaſion

A Text and Theme exceeding *ſeaſonable*. Seaſonable to the *times* wherein we live, when abundance of mighty enemies riſe up againſt the Lord, and againſt his Church. *Seaſonable* to the *temper* of moſt people who generally minde their owne things, and not the things of Chriſt. *Seaſonable* to the *occaſion* of this dayes meeting, which is purpoſely for the helpe of the Lord, and his cauſe, and people now diſtreſſed in *Ireland*. But to me it ſeemes moſt of all *ſeaſonable* for this preſent *honourable Aſſembly* who all ſhould be as the *Lord: their Horſes as his Horſes, their Chariots as his Chariots*, they being all called to bee Leaders and Captaines of the Lords Hoſt. The Lord make it but as *profitable*, as I am ſure it is *ſeaſonable*, and I doubt not but we ſhall be exceeding gainers by it.

Pſalme 3. 2.

Diviſion.

In this Text which I may call the *doome of Meroz*, there are theſe two things.

Firſt, the *Author* of the doome or ſentence, *the Angell of the Lord. Curſe yee Meroz ſaid the Angell of the Lord.*

Secondly, the *Sentence* given againſt them: *Curſe ye Meroz*, &c.

Wherein likewiſe conſider theſe two things.

Firſt, What their *fault* was.

Secondly, What their *puniſhment* was.

Their *Fault* yee have in theſe words, *They came not out to the helpe of the Lord, to the helpe of the Lord againſt the mighty.*

Their *Puniſhment* was a *curſe*, and a *bitter* one: *Curſe*

*Curſe ye Meroz*, *Curſe yee bitterly*, or (as the word ſignifies) in curſing, curſe *the inhabitants of Meroz*, continue to curſe them, vehemently curſe them, never leave curſing them.

I ſhall briefly interpret the words, and ſo proceede (with Gods aſſiſtance) to ſome profitable inſtructions. And interpretation.

Firſt, the *Angell of the Lord.* I finde great difference among Interpreters, who this *Angell* of the Lord ſhould be. Some thinke it was *Deborah* the Propheteſſe who penned this Song. Some thinke *Barak* the Generall was likewiſe at this time inſpired by the Holy Ghoſt. Some thinke it was the Angell that led them, *Michael* their Prince who went out with them. Some thinke the Angell of the Lord, ſignifies all that have *Divine inſpiration*, but all agree in the intent of it, namely, that the Author is alledged, that all might know that this curſe came not from the *private Spirit* of *Deborah or Barak* (as *Sauls* voice did, when he curſed every one that ſhall taſte any meate untill the evening, that he might be avenged on his enemies) but was pronounced by the direction of God himſelfe, and ſo conſequently, they who are thus curſed are curſed indeed, *The Angell of the Lord*, that is *divine Authority.* 1 Sam. 14. 24.

2. *Meroz.* Who was *Meroz*, and what people were they? I could never learne whether *Meroz* were a *City* or a *Province*, few or many, rich or poore, weake or ſtrong; in this all agree that they were *Jewes*; the *Canaanites* ſhould not have been curſed for not joyning with *Iſrael*, in their warres. All likewiſe agree, that they dwelt neere Mount

*Tabor* and the River *Kiſon*, the place where this battle was fought, and ſo conſequently neere the danger: and in all probability were called by *Deborah* and *Barak* to come and aſſiſt them. Which is likewiſe judged to be the cauſe, why they had a heavier doome than any other. God cannot abide to have ſuch ill neighbours to his people when they are in diſtreſſe.

3. *Curſe* them. The word ſignifies, *Male-d'cere verbo, malefacere re*, to ſpeake evill of them, to revile them, to reproach them and wiſh miſchiefe to them, to doe any evill againſt them, to execute in deed, what they would wiſh in words. What the particular Curſe was, or what the event of it was, no man can determine; this I finde, which is moſt probable, It was ordinarily obſerved among the Iewes, that whatſoever was juſtly curſed grew *unfruitfull* preſently. If a *Woman* were curſed ſhee proved *barren*. If the *Earth* were curſed, it brought forth *Briars* and *Thornes*, no profitable Seed or Plants would *grow* there. If *Trees* were curſed they *withered* away. If Gods curſe fell upon *Houſes* or *Cities*, the *Walles* and *Foundations* would fall downe. Gods curſe alwayes waſted that upon which it fell. So in all likelyhood this curſe is the cauſe wee never read more of them. If they were a *Province*, their Land proved a *deſolate Wilderneſſe*. If a *City* it was *deſtroyed*, or grew *unpeopled*: this bitter curſe like the *Water of Jelouſie* made an end of them.

Numb. 5. 27.

4. They came not to the helpe of the Lord againſt the *Mighty*, Who are theſe *Mighty*? Without

Without all queſtion by the mighty are litterally meant King *Iabin*, and his *Generall Siſera*; becauſe theſe were thoſe potent enemies, againſt whom the battell was fought. But in Gods intent (this being a propheticall Song) the mighty are all, of what *ranke* or *quality* ſoever, who are eminent in *wiſdome*, *ſtrength*, *authority* or *riches*, and manage an *ill cauſe* againſt the Lord or againſt his Church.

Laſtly, they came not out to the helpe of the *Lord* by the helpe of the *Lord* you will eaſily conclude, that in this particular, the helpe of *Deborah* and *Barak* are meant. They came not to joyne with the Tribes of *Zabulon* and *Nepthaly*, and that ſmall handfull of *Iſraelites* who by Gods direction undertooke this battell againſt the great Captaine *Siſera*. Becauſe they joyned not their ſtrength with Gods people, they are judged not to help the *Lord*. For (as I ſhall ſhew anon) the *Lord* and his *People* are ſo *conjoyned*, that their friends are his friends, and their enemies are his enemies, and whoſoever helpes not *them*, are interpreted to *refuſe* to *aſſiſt* the *Lord himſelfe*. I know nothing elſe in the Text, that hath the leaſt ſhew of difficulty.

Were this Text to bee handled at large in many Sermons, ſuch Obſervations as theſe could not briefly be paſſed over: as firſt,

That although Gods people muſt (ὁπὶ τὸ πολὺ) *bleſſe, bleſſe* I ſay, and not *curſe*. Curſes are edged tooles, dangerous to be medled with, yet there may fall out ſuch caſes, that Gods bleſſed ſervants muſt come downe from Mount *Gerizim*, the Mount

Mount of *bleſsing*; and go up on Mount *Ebal*, the Mount of *Curſing*; and there *curſe*, and *curſe bitterly*. *Curſe yee Meroz ſaid the Angell of the Lord.*

Secondly, That although it bee true that the curſe cauſeleſſe ſhall not come, yet when Gods people according to Gods direction, (*clave non errante*) do curſe, their curſe is like the *flying Roule* which we read of, *it conſumes the houſe it lights upon, the timber thereof, and the ſtones thereof.* It is like the Wolfes foot, of which they ſay, that no herbe upon which it hath once trod will grow afterwards.

Zech. 5. 3. 4.

Thirdly, That the mighty do frequently oppoſe the Lord: it is no new thing to finde the Mighty in ſtrength, the Mighty in authority, the Mighty in wealth, the Mighty in parts, in Learning, in Counſell, to engage all againſt the Lord, his Church, and Cauſe. The Lambes followers and ſervants, are often the poore and off-ſcouring of the World, when Kings, and Captaines, Merchants, and Wiſemen, being drunke with the Wine of the Whores fornications, proceed to make warre with the Lambe, and to give all their ſtrength unto the Beaſt, till the Words of God ſhall be fulfilled.

Rev. 17. 18.

Fourthly, That when the mighty of the World do oppoſe the *Lord*, Gods *meaneſt ſervants* muſt not be afraid to oppoſe the *Mighty*.

And fifthly, That whoſoever come out to joyn their ſtrength, and to give aſſiſtance to the Lords *people*, the Lord doth interpret them all to give helpe and aſſiſtance to *himſelfe*.

But

But becauſe my Diſcourſe upon this Text, in this place muſt be hedg'd into one Sermon, I may not let it out into ſuch a ſpacious field. I ſhall paſſe by all theſe and many other ſeaſonable truths, which in this Text are obvious to all your eyes, and betake my ſelfe to cleare one leſſon only; which you will quickly ſee to be the maine ſcope and intent, not only of this *verſe*, but of the greateſt part of this *Chapter*, and moſt ſeaſonable for theſe times, for this Aſſembly and occaſion, *viz.*

The maine Doctrine propounded.

*All people are curſed or bleſſed according as they do or do not joyne their ſtrength and give their beſt aſsiſtance to the Lords people againſt their enemies.*

Explained.

I beſeech you ſee how cleare this is, not only in this *verſe* (God laid nothing elſe to *Meroz* charge but only this, they came not out to help the Lord againſt the mighty) but in other paſſages of this *Chapter*. *My heart is toward the Governors of Iſrael, that offered themſelves willingly among the people. Halleluiah, Praiſe the Lord.* They are not ſo much as named without an *Euge*. The *Princes of Iſſachar* are *bleſſed* for being with *Barak*. *Zebulun and Nepthali were a people that jeopardedtheir lives to the death in the high places of the field.* Theſe are bleſſed alſo. *Bleſſed above women was Iael the wife of Heber the Kenite.* What made *Iael* ſuch a *bleſſed woman?* Even this, *ſhe put her hand to the naile, and her right hand to the workmans hammer, and with the hammer ſhe ſmote Siſera, ſhe ſmote off his head, when ſhe had pierced and ſmitten through his temples.* On the other ſide ſee the *diſpleaſure* that there is againſt the Tribes who came not out to helpe in this *expedition*. *Ruben* had buſineſſe of his own, his flocks were to be attended. *Gilead* could plead that the River *Jordan* divided him, from

And proved v.9. v.15. v.18. v.24.

Men are curſed or bleſſed.

*Barak* and his company: *Aſher* had his own breaches to make up, and the Sea coaſts to looke to. A man might think, theſe were faire *excuſes*. But God had *great thoughts of heart againſt them all*. And wo to him, or them, againſt whom *God* hath *great thoughts*. The whole Chapter runs in this ſtraine, they are cryed up, they are honoured and *bleſſed*: not only the heart of *Gods people*, but the ſoule of God himſelfe (as I may ſay) tooke pleaſure in them, who appeared on the Churches ſide; his *diſpleaſure, indignation, wrath* and *curſe* did riſe againſt all, who came not to the helpe.

This is moſt plaine in many other Scriptures. I ſhall cull out but three among three hundred, *Jer.* 48. 10. That whole Chapter containes the *doome of Moab*. Gods curſe was now to be executed upon *Moab*, and you may read of *Moab*, that the Lord once ſent to him when his people were in diſtreſſe. *Let my outcaſts dwell with thee Moab, be thou a ſhelter to them in the time of a ſtorme*. But *Moab was too proud* to liſten to Gods counſell. *Moab* was alwaies an ill enemy to *Iſrael*. Now God comes to reckon with him for it. Now the ſpoyler ſhall come upon all his Cities. And to *them* who were to *execute* this vengeance of God againſt them, marke what a *charge* is given in the tenth verſe, *Curſed is he that doth the worke of the Lord negligently*, or fraudulently, or deceitfully, as the word ſignifies; Now what was the worke which was to be done? the next words will tell you, *Curſed is every one that withholds his hand from ſhedding of bloud*: the ſtrangeſt reaſon of a curſe that ever was read of, if ever a man might have pleaded (with *Peter* when the voice ſaid unto him. *Ariſe Peter kill and eate*) *not ſo*

Iſay 16. v. 3.

*Lord*

*Lord.* I have not beene accuſtomed to this, here were roome for ſuch a *plea*, when his worke was to go and *embrew* his hands in the *bloud of men*, to ſpill and *powre* out the *bloud* of *women* and *children, like water* in every ſtreet. But he is a *curſed man that withholds his hand from this*, or that ſhall do it *fraudulently*, that is, if he do it as *Saul* did againſt the *Amalekites*, kill ſome and ſave ſome, if he go not through with the work: he is a curſed man, when this is to be done upon *Moab* the *enemy of Gods Church*. So that *whatſoever imployment* men are put to, they are curſed men, that take not part with God in his worke. Another place you ſhall find in *Pſal.* 137.*v.*8,9. The daughter of *Babylon* was there to be deſtroyed, obſerve now the epithete which God gives to the *executioners* of his *wrath* againſt *Babylon. Bleſſed is the man that rewardeth thee, as thou haſt ſerved us. Bleſſed is the man that makes Babylon drinke the ſame cup, which Babylon had made Gods people to drinke.* Now he that reades the booke of the Lamentations, may finde how *Babylon* had uſed the Church of God, they had *broken* their *bones* as a *Lion* breakes the bones of a Lamb, brought their *necks* under *perſecution*, made their *skin blacke like an oven, hang'd up their Princes by the hand*, and which is moſt of all cruell, had *daſhed their children againſt the ſtones.* Now ſaith the Spirit of God, *Bleſſed is the man, that thus rewards Babylon, yea, bleſſed is the man that takes their little ones and daſhes them againſt the ſtones.* What *Souldiers heart* would not ſtart at this, not only when he is in *hot bloud* to cut downe *armed* enemies in the *field*, but afterwa d *deliberately* to come into a ſubdued *City*, and take the *little ones* upon the *ſpeares point*, to take them by the heeles and

as they help or help not the Church of God.

Men are curſed or bleſſed.

beat out their *braines againſt the walles*, what inhumanity and barbarouſneſſe would this be thought? Yet if this worke be to revenge Gods Church againſt *Babylon*, he is a *bleſſed man that takes and daſhes the little ones againſt the ſtones*.

But there is one Text of Scripture (if no other were to be found in the whole booke of God) which is a *ſufficient* proofe *that all are bleſſed or curſed, according as they doe or doe not helpe the Church of God in their need*: and that you ſhall finde, *Matth.*25.33.*&c.* The ſumme whereof in a few words is this, At the latter end of that Chapter is a deſcription of the *day of judgement*, and of the *manner* of Chriſts *proceeding at that day*. Firſt, that when *Jeſus Chriſt* ſhall come in the glory of his Father, he will divide all the *godly* to the *right hand*, and all the *wicked* to the *left hand*, as the Shepheard divides the Sheep from the Goates. Secondly, he pronounces all on his right hand *bleſſed*, all upon the left hand *curſed*: *Come yee bleſſed, goe ye curſed.* Here are all the *bleſſed*, and *there are* all the *curſed*. Marke now what is aſſigned as the only reaſon and evidence why the one ſort are *bleſſed*, and the other *curſed*. It is moſt plaine in the Scripture, that at *that day* the Lord will call people to an account for *all they have done in their whole courſe, whether good or evill*: but in *this place, Chriſt* gathers all that ſhall be opened and come to receive bleſſing or curſing, reward or puniſhment to this one head, according as they *did or did not helpe and ſuccour his Church and people in their time of need*. To the one ſide, *Come yee bleſſed, receive the Kingdome prepared for you*, for you viſited my *Church* when it was *ſicke*, you gave *meate* to my *Church* when it was *hungry*, you gave *my people drink*

*drinke* when they were *thirſty*, you tooke *them* in when they were *ſtrangers*, *you cloathed them when they were naked*, *you came to them when they were in priſon: Inaſmuch as you have done it unto theſe, even unto one of the leaſt of theſe my brethren, you have done it unto me.* On the other ſide, *Go ye curſed.* Why are they curſed? *I was hungry and ye gave me no meat, I was thirſty and ye gave me no drink, I was a ſtranger and ye took me not in, naked and you cloathed me not, ſick and in priſon and ye viſited me not: Verily I ſay unto you, inaſmuch as you did it not unto the leaſt of of one of theſe, ye did it not to me.* As if the Lord at that great day did take notice of nothing, but what the carriage of all people hath been to or againſt his Church and children. What greater evidence can there be in the world, that men are *bleſſed* or *curſed*, than this? that they either *do*, or *do not help* the *Church of God.* as they help or help not the Church of God.

This will yet be clearer if we conſider the *Church*, First, as it ſtands in relation to *God.* Secondly, as *we* ſtand in relation to the *Church.* Demonſtrated.

First, as the Church ſtands in relation to God: when I ſpeake *of God* in relation to the Church, or the Church to God; you muſt alwayes underſtand *God in Chriſt, Emanuel. God is in Chriſt reconciling the world unto himſelfe.* And thus the Churches relation to God, gives us two excellent grounds of this doctrine. First from the Churches relation to God. Being made one with him in Chriſt.

First, the Church and the meaneſt member of it is *united* to him, made one with him, they are not only his *ſervants*, his *friends*, ſuch as he *loves*, but he and they make but one *perſon*, I meane one *myſticall perſon.* Inſomuch that throughout the whole Scripture he that bleſſeth them bleſſeth him, he that curſeth them curſeth him, he that relieveth them relieveth him, he that

All are curſed or bleſſed.

fights againſt them fights againſt him, he that touches them touches the Apple of his eye, all the relations which argue intimacy, tenderneſſe and deareneſſe, meete in this conjunction betwixt God and his Church, he is their *Father* they are his *children*, he is their *head*, they are his *members*, he is their *husband*, they are his *wife*, yea they are called by *his name* and he vouchſafes to be called by *their name*. Take but this for granted, and you will make no doubt, but all men are bleſſed or curſed, as they do or do not help the Lord. The Lord *Jehovah* is the fountaine of all bleſſedneſſe more than the Sunne is the fountaine of light, from his favour and good will neceſſarily flows all happineſſe, and conſequently all are bleſſed or curſed, according as the aſpect betweene God and them is malignant or benevolent. This ground is fully laid downe in that forementioned placed, *Matthew* 25. *You did it to them, therefore you did it to me, you refuſed it to them, therefore you refuſed it to me.* It is clearely there taught, but I believe there is no man on earth that underſtands it, or believes it fully. And that very Text gives me a hint to thinke ſo. Becauſe the very *righteous* themſelves, though they do all to the Saints out of the good will they beare to *Chriſt*, yet when *Chriſt* ſhall acknowledge this and ſay, *Come ye bleſſed, you fed me, you cloathed me, you viſited me, They ſhall anſwer, Lord, when ſaw we thee an hungred, or thirſty, or a ſtranger, or naked, or ſicke, or in priſon and adminiſtred unto thee?* It ſhews that themſelvs did not fully underſtand how neare they were to Chriſt for whom they did all theſe things. I have ſomewhere read a ſtory of a *Sarazen* Embaſſador, who being with a Chriſtian Prince, and ſeeing Nobles and great men to wait upon him

him, and the Prince himſelfe to waite upon a Table full of poore ragged people, deſired to know what they were, to whom he ſhewed ſo much reſpect, he anſwered to this effect, they were the ſervants of his Lord, and that he ſerved his Saviour in them. Well ſaid the Embaſſador, if your Lord have no better ſervants than theſe, I deſire to be none of them. I care not for your Religion. And truly it is a hard thing to perſwade not only *Sarazens* but even *Chriſtians* themſelves, that whatſoever is done to poore abjects, the off-ſcouring of the world ſhould be done to Chriſt himſelfe. No earthly Prince would do ſo, equally to accept and reward him, that ſhould give a nights lodging or any ſuccour to one of his meaneſt and baſeſt groomes, as if it had beene done to the perſon of himſelfe or of his ſon. Yet this is the very caſe betwixt Chriſt and his Church. as they help or help not Gods Chur.

Secondly, another ground from the Churches relation to God, is this, that as their perſons are neerely united to him, ſo their *cauſe* is his cauſe. As they account every cauſe of God to be their cauſe, ſo God accounts every cauſe of theirs to be his cauſe, 2 *Chro.* 20. *Moab and Ammon* and they of *Mount Seir*, came with a huge army againſt *Jehoſhaphat*, hee and his people being ſuddenly ſurpriſed betake themſelves to prayer, and ſeeke helpe from God: Now marke what Gods anſwer was, *Be not you afraid nor diſmaied by reaſon of this great multitude, the battell is not yours but Gods.* Was not the battell theirs, all they were worth lay upon that battell, their wives and children, their lives and liberties, their countrey and religion, lay all at the ſtake, and yet the battell none of theirs, that is, not ſo much theirs as Gods, ſo in the Their cauſe is his cauſe. Verſe 15.

All are curſed or bleſſed.

the 74. *Pſalm.* When *Aſaph* had laid down all the Churches ſufferings, the pulling down of their Synagogues, the waſting of their Countrey, the reproach and ſcorn caſt upon them by their enemies, he intereſts God in all this, *Ariſe O God, plead thine own cauſe, remember how the fooliſh man reproacheth thee, forget not the voyce of thine enemies.* Thus is their cauſe Gods cauſe, their enemies Gods enemies: and indeed, if we look into it narrowly, whatſoever is done to them and their cauſe, good or evill, is done for Gods ſake. This then is a ſtrong argument to prove men bleſſed or curſed, according as they joyn with, or oppoſe the cauſe of God. Becauſe firſt, if it be Gods cauſe, it is a *good* cauſe. Secondly, it is a *noble* cauſe. Thirdly, it is a *ſucceſſefull* cauſe.

v. 22, 23.

Firſt, I ſay it is a good cauſe. *The juſt Lord that is in the midſt of his Church will do no iniquity. The righteous Lord loveth righteouſneſſe.* Now you know it is a bleſſed thing to have a good cauſe, though it be a meane cauſe. *David* often pleaded this before God, that his cauſe was juſt, his cauſe was upright. *Let them ſhout for joy, that favour my righteous cauſe.* And on the other ſide it muſt needs be a *curſed thing* to manage a *curſed cauſe*: when *David's* cauſe was *good*, his adverſaries muſt needs bee *evill*, and then he could foretell that *they ſhould be aſhamed and brought to confuſion, clothed with reproach and diſhonour who oppoſed themſelves againſt him.*

Zeph. 3. 4: Pſal. 11. 7: Therefore a good cauſe.

Pſal. 35. 27.

Pſal. 35. 26.

A noble cauſe.

Secondly, being Gods cauſe, it is a *noble* cauſe: a man may poſſibly among men have a good cauſe and the thing but a trifle, a thing of no great conſequence: but if it be Gods cauſe, let it appeare never ſo contemptible, it is ſubſervient to the higheſt end, that can poſſibly

ſibly be thought of. The ſalvation of ſoules, the glory of God, *&c.* Honour uſes to put men upon hard and deſperate ſervices, men will runne, wreſtle, fight for a *crowne*, though but a *corruptible crowne*. There is comfort in doing good to one, but to advance the good of many, eſpecially of the Church of God, how honourable, how glorious is it?

All are bleſſed or curſed.

1 Cor. 9. 25.

Thirdly, Gods cauſe is a *ſucceſſefull* cauſe, *no weapon can proſper that is formed againſt it, and every tongue that riſes up in judgement againſt it ſhall be condemned*, The mouth of the Lord hath ſpoken it. This *Gamaliel* ſaw, when he adviſed the councell of the high Prieſts, and Phariſees, and Rulers, to refrain from oppoſing the Apoſtles, *If this work be of men it will come to nought, but if it be of God ye cannot overthrow it*, it is in vaine to fight againſt God. Since then the Churches cauſe is Gods cauſe, and conſequently a *good* cauſe, a *noble* and *ſucceſſful* cauſe, you may eaſily hence conclude the *happineſſe* that accompanies the promoting of it. And on the contrary as eaſily diſcern, how curſed a thing it is, not only to undergo the diſgrace of mannaging a wicked and baſe enterpriſe, but to fail of that which wicked men uſe to cheriſh themſelves with, the hopes of the comfort of reward and obtaining their deſires.

A ſucceſſefull cauſe. Iſay 44. 17.

Acts 5. 38.

Secondly, conſider our *relation* to the *Church*. And that affords three other excellent arguments to prove men bleſſed or curſed, according as they help or help not the Church of God.

2 Our relation to the Church.

Firſt, whatſoever abilities any man enjoyes, wherewith he may any wayes be uſefull, they are all given him to this very end, to make him ſerviceable to the Church. *All the manifeſtations of the ſpirit are given to profit withall.* All the gifts which Chriſt powred out

All our talents are given us to ſerve the Church. 1 Cor. 12, 7.

Men are curſed or bleſſed,

when he aſcended up on high, are *for the perfecting of the Saints, and the building up of the body of Chriſt. As every one hath received a gift, ſo let him miniſter, as good ſtewards of the manifold graces of God.* The Church is the common ſtorehouſe to which all our wealth muſt be carried. *Salus Eccleſiæ ſuprema lex.* Which being ſo, the happineſſe of every thing being the attaining of the end for which it was appointed, and the curſe of it the perverting of it to a wrong end, they muſt needs be bleſſed who ſerve the Church, and he muſt needs be curſed that deprives the Church of its own due. *Salomon* ſaith, that *he that withholds corne* in a time of famine, *the people ſhall curſe him*, though it were his owne corne, but ſuppoſe a man had the keeping of the proviſion of the whole town corne, which were none of his *owne*, he only *intruſted* with the keyes of it, and ſhould let the people ſtarve for want of that food, which he ſhould keepe purpoſely for them: or that a man had the keeping of a Magazen for an Army to furniſh them with what might make them victorious, and their ſafety and victory hazzarded, if not loſt through his default, were not this man a villaine and a traitor to his country?

Eph. 4. 15. 1 Pet. 4. 10.

Prov. 11. 26

Our conjunction with the Church.

Secondly, Conſider how *neare* the relation is betwixt the *Church* and *us*, (except we be of the *malignant* Church, of the *Dragons* army, and then no more need be ſaid to prove men curſed.) The *Church* is our *Mother*, and all the *Saints* are our *Brethren*, a Relation which all Lawes of God and man do faſten duty upon. *The eye that mocketh at his father or deſpiſeth to obey his mother, the Ravens of the vally ſhall picke it out, and the young Eagles ſhall eate it. Paul* thought he did no more than his duty, when *he had great heavines and continuall*

Prov. 30. 17. Rom. 9. 2. 3.

*ſorrow*

*ſorrow in his heart, and could wiſh himſelfe accurſed from Chriſt for his Brethren his kinſmen, who were Iſraelites.*

as they help or help not the Church of God.

Thirdly, All our own bleſſedneſſe *ſtands* or *falls* with the bleſſedneſſe of the Church. The Church is ſuch a corporation or myſticall body, as hath in it all the properties of a naturall body wherein no members can be happy in an abſtracted ſenſe, but as parts conjoyned with the whole: becauſe every part hath beſides the neare relation to the whole a ſubſiſtency in it, which is the foundation of any other good it receives. And ſo conſequently, the good or gaine of the whole is the gaine of every member, and whatſoever tends to the diſſolution of the whole, cannot but be deſtructive to all the parts. As when a company of Merchants have but one joyned ſtocke, every penny gained or loſt is gaine or loſſe to them all. Or as it is with a company of paſſengers in the ſame Ship, ſave the veſſell and you ſave all, ſinke the Ship, and every mans Cabbin is caſt away. Now this is a more prevailing argument than reaſon can make, it is grounded in nature which muſt prevaile with all; Nature makes heavy things to aſcend, rather than the whole ſhould be endangered by a *vacuum*. Nature teaches the tongue to cry out, when the toe is trod upon, the hand to work, that the belly ſtarve not, the feet to runne, that the back be not cold. Every man finds this in the naturall body; and Gods Spirit dwelling in all the Saints workes the ſame ſpirituall diſpoſition in them that are partakers of the divine nature, *That there be no Schiſme or diviſion in the body of Chriſt, but that all the members may have the ſame care one for another, That whether one member ſuffer, all the members ſhould ſuffer with it, or one member be honoured, all the members ſhould rejoyce with it.*

Our ſtanding and falling with the Church Rom. 12. 4. 1. Cor. 12, 13

1 Cor. 12. 25 26.

Men are curſed or bleſſed.

By this time I hope it is cleare, that if we look upon *Gods promiſes* or *threatnings*, *mens experience* in all ages, or the *Churches intereſt* in *God*, his *neare union* with it, his *affection* to it, his *owning* the Churches *cauſe*, or if we conſider our own *engagements* to the Church, our neare *conjunction* with it, and under God the *dependance* of all our comforts and wellfare upon it, we may and muſt conclude, *that all men are bleſſed or curſed according as they help or help not the church of God.*

Application

The reſt of the time I ſhall ſpend in the Application of it, that what is thus cleare to your judgement and conſcience, may by *Gods* bleſſing take due place in your hearts and converſations. And there are but *two* collections which I ſhall make for uſe. The firſt, briefly for *terrour* and *reproof*, the ſecond more largely, for *exhortation* and *duty*.

1 For reproofe to them who help againſt the Church.

Firſt, for reproofe. This ſpeaks very ſadly againſt two ſorts of people whereof (God knowes) there are many hundreds of thouſands who yet profeſſe themſelvs to be Chriſtians. As firſt, Are all they curſed that doe not thus helpe the Lord againſt the mighty? what then are they, who inſtead of *helping the Lord againſt the mighty*, do help *the mighty againſt the Lord?* who inſtead of joyning all their ſtrength, and giving all their aſſiſtance to the Church in her diſtreſſe, doe give all the aſſiſtance they can to the enemies of the *Church*, that they may do miſchief againſt the *Church?* What ſhall we thinke of theſe men? How many are there who have as it were entred their names into the *Dragons muſter-book*, openly bidding defiance againſt the *Church* of *Chriſt*, in every good cauſe? who walke Antipodes againſt the cauſe of God, like *Antiochus*, making war againſt the Saints, like the little horne in

*Daniel*

*Daniel, wearing out the Saints of the most high* in all places where they can prevail? how many others, like the Kings and Princes in the 2. *Psal. Set themselves, and take counsell against the Lord and against his Anoynted, digging as deep as hell for counsell to do* all the mischiefe they can to the servants of the *Lord Iesus Christ?* How many others with *Balaam*, doe what in them lies to curse them for reward, who for very malice raile upon and revile the children of the most High? How many others, with *Edom*, *look upon the affliction of Israel, rejoycing over them in the day of their destruction, speaking proudly in the day of their distresse, crying out against Ierusalem, down with it, downe with it even to the ground* How many others, with *Amalek, smite the hindmost of Gods Church, all who are weake and feeble, when they are faint and wearie*, adding sorrowes and increasing the burthen of the afflicted? How many, with *Sanballat* and *Tobiah*, are grieved when any are found to doe good in *Israel*, endeavouring to hinder the building of *Sion*, and to *further* the repairing of the walls of *Babylon?* God knowes there are too many such, I hope not many such present here this day before the Lord. But concerning these, if there should be any such here by what name or title shall I call them? The Gyants who make war against heaven, θεόμαχοι, fighters against *God*, I know no appellation fitter for them. But whatsoever they delight to be called, I most earnestly beseech them in their most secret thoughts to answer these few questions. By what injurie hath the Lord provoked thee thus against him? what iniquitie hast thou found in him? what hurt hath Christ done to thee? what evils are his righteous servants guilty of against thee? Or if thou canst give no reason of

as they help or help not the Church of God.

Psal. 137. Deut. 25. 17

All are curſed or bleſſed

this, but only, *non amo te, nec poſſum dicere quare.* I know no reaſon, but my heart ſtands againſt them. What *honour* or *reward* doſt thou expect for this deſperate ſervice? What hope haſt thou of ſpeeding? Canſt thou make thy forces ſtrong enough to carry the day? O friend though thou beeſt *proud* and *daring*, yet be not *mad*, no weapon will proſper which is formed againſt them God hath ſworne it againſt all the people who

Zech, 14, 12. fight againſt *Jeruſalem*, that *their fleſh ſhall conſume whileſt they ſtand upon their feet, their eyes ſhall rot in their holes, their tongue ſhall conſume away in their mouth.* O ſet not *Briars and Thornes to fight againſt devouring fire. Let the potſheards ſtrive with the Potſheards of the Earth,*

Iſa, 27, 4, Iſa, 45, 9, but let not a poor worm fight againſt his maker. Thou art too weake to ſtrive with God. Kicke not againſt theſe prickes, abſtaine, *abſtaine from thoſe men* of whom the Lord hath ſaid, *he that touches them, touches the apple of mine eye.*

2 To them who ſtand Neuters,

Secondly, There are others (not open enemies profeſſing to take part againſt the Church) who ſtand as *neuters*, who ſtand a looſe off, ſhewing themſelves neither open enemies nor true friends, like the *Samaritans*, who feared the Lord and ſerved their Idols, of whom alſo *Joſephus* ſaith, that when the *Jewes* were in

2 Kings 17, 33, 34, 41, proſperity the *Samaritans* were their friends, but were ever ſevered from them in their adverſity. But as the Lord ſaid of them when they feared the Lord and ſerved their Idols, *they feared not the Lord:* ſo he will one day ſay of theſe, they love not the Lord. They ſay ſuch as ſtand *neuters* are ordinarily cruſhed, which ſide ſoever wins, but the Lord acknowledges no *Neuters.* This text *curſes* all them who *come not out to helpe* him, as well as thoſe who *came to fight* againſt him,

And

And our Saviour at the laſt day will as well denounce *go ye curſed* againſt them, who *gave them not bread* when they were hungry, as them who *plucked their bread away from them.* And in this caſe it is a certaine rule, for it is Chriſts rule, *he that is not with me, is againſt me.* And of theſe Neuters there are two ſorts. Firſt, ſome ſtand Neuters out of *policy*, becauſe they will ſee which ſide ſhall prevaile, that they may be ſure to joyne with the winning ſide; of theſe we have a notable example *Judg.* 8. when *Gideon* was purſuing *Zeba* and *Zalmunnah* the Kings of *Midian*, he cals to the men of *Succoth*, and the men of *Penuel*, to help to victuall his Army. *Give, I pray you, loaves to them that follow me, for they are faint.* But they would firſt ſee what would be the event of the war, *Are the heads of Zeba and Zalmunnah in thine hands, that we ſhould give bread unto thine Army?* As who ſhould ſay, if you gave gotten the day, we are for you; if not, you muſt pardon us, we will looke on a while longer; and even ſo do many falſehearted friends deale with the Church of God, turne *Jewes*, when they have an honoured *Mordecai*, and as ready to cut their throats when *Haman* prevailes againſt them. They will be ſure to be of the winning ſide, that they may ſave their own ſtake; but what *Gideons* anſwer was to the men of *Succoth* and *Penuel*, *when the Lord hath delivered Zeba and Zalmunnah into mine hand, then then will I teare your fleſh with briars and thornes of the wilderneſſe, then will I beate down your Towers, and ſlay the men of your City*, and accordingly did it: ſuch like doom and execution ſhall all politick Neuters receive from the hand of Chriſt.

as they help or help no Gods Church

Mat. 12, 30.

Of which two ſorts

Some out of policy, Judge, 8. 4, 5

Verſe 6,

Verſe 6, 7 16, 17.

2 There is a ſecond ſort of Neuters who neither oppoſe the Church nor helpe it; not out of policy, but

2 Out of ſlothfull careleſneſſe

All are curſed or bleſſed.

but meere ſluggiſhneſſe and deſire of eaſe or baſenes of ſpirit: loving only their worldly profits and ſenſuall pleaſures, nothing regarding what concernes religion, or the Church: like *Gallio* the Deputie of *Achaia*, who when the *Iewes*, one while beat *Paul*, another while the Ruler of the Synagogue (as the Text
Acts 18.14. ſayes) cared for none of theſe things. If it had beene a matter of *right or equitie*, things belonging to the *Roman* lawes, he was ready to appeare, but if it be a *matter of Religion*, it was out of his element, he is indifferent, whether the Beare bite the Dog, or the Dog bite the Beare, it is all one to him. Abundance of theſe are to be found every where, of whom we may ſay, as *Salomon* in another caſe, *The heart knowes his owne bitternes, &c.* They neither know the Churches bitter-
Prov. 14.10. Iud, 21.9 neſſe, nor are acquainted with the joy of it. Such (I thinke) were the men of *Iabeſh Gilead*, who when all the Tribes of Iſrael had bound themſelves by oath to proſecute that bloody murder of the *Levites* Concubine, againſt the *Benjamites*, and never to returne untill they had avenged it, they let both ſides alone, they had buſineſſe enough of their owne at home, not doubting but there were men enough to do the work, though they kept themſelves quiet. But this neutrality of theirs coſt them deare in the end, their owne heart blood paid for it: and it is moſt probable, that *Meroz* in this Text was guilty of no other fault. The Lord grant that they may be warnings to us, that we bee not made warnings to others. I hope this may ſuffice for reproofe.

Verſ. 10 2 For Exhortation.

The ſecond Uſe, and that which I moſt aime at, is for exhortation. Oh that I were able to ſpeake ſomewhat to raiſe up your ſpirits, to make you theſe bleſ-

ſed

ſed men who willingly helpe the Lord againſt the mightie: I confeſſe the *day*, the *occaſion* of our meeting, this *Text*, and your *place* and office. ( Right Honourable and beloved ) give me an infinite advantage to ſpeake, if I were able to improve all for your good. The thing I aime at, is, to ſend you home with *Luthers* reſolution, who proteſted to God, that no portion, which God could give him in this world ſhould content him but onely this, to bee Gods Servant, to bee a *uſefull* man in his Church, he would care neither for ſilver nor gold, neither for honour nor reproach: eaſe and labour ſhould bee all one, ſo that hee might bee accepted and uſefull. And would the Lord vouchſafe to make my labour effectuall with you in this thing, I ſhould bee a bleſſed man in my worke, and you ſhould goe home the bleſſedeſt company that ever met in ſuch an Aſſemblie. To this end I ſhall endeavour two things,

All are bleſſed or curſed

To give our ſelves up to the ſervice of the Church.

First, to give you *motives* or incentives to inflame your hearts after ſuch a temper of ſpirit, that you may be willing to give up your ſelves to the help of the Lord and his Church.

Motives thereunto.

Secondly, ſome *directions* to enable you in truth and realitie to be uſefull. And although moſt of the things that I ſhall ſpeake doe chiefely concern you, our honourable Worthies, yet they will in their proportion reach the meaneſt in the congregation.

To ſtir you up, conſider theſe three motives.

1 From Gods honour.

First, the honour of God. Certainly the higheſt end of our living in this world, is to honour God. Hallowed be thy name, is the firſt petition of every one that ſaith the Lords Prayer. Now a man

Men are curſed or bleſſed.

never gives glory to God as God, never ſets up God in his right place, till he have devoted himſelf wholly and abſolutely to ſerve him in what is moſt acceptable with him. And I have made it apparent that the Church of Chriſt is that field from which he expects the moſt plentifull crop of glory, and and therefore would have the moſt coſt beſtowed on it; He gets glory by all our actions, but in what wee doe for the Church, wee give him glory and that in the higheſt degree.

3 From our relation to the Church and the churches gaine.

Secondly, as for *Gods* ſake, ſo for the *Churches* ſake. It is ever well with the Church, when the members of it, doe preferre the Churches good above their owne. *Polititians* and *Hiſtorians* obſerve this of States and Empires, that they uſually thrive when the Subjects are *Common wealths men*, every one endeavouring to promote the *publick* good. *Livie* obſerves this of *Rome*, that ſo long as men would leave their trades, farmes and merchandiſe, Ladies part with their Jewels and ornaments, rather than any detriment ſhould come to the Citie, all Nations were ſubdued to them: But when they grew *private, wealths men*, every one labouring to preſerve and adorn his owne Cabbin only; the ſhip preſently was endangered and went to decay. This is as true of the Church. In all the riſing times of it, God hath ever ſtirred up ſuch noble and generous ſpirits, who have given themſelves to the Lord, and the ſervice of the Church. In the *Acts* of the *Apoſtles* you ſhall find *that they were all of one heart and one mind. No man ſaid that ought of the things that he poſſeſſed was his own, they had all things common. Sold their poſſeſſions and goods, diſtributing them as every man had need*, and lived ſo, as if

Cap. 2. 44. & 4. 31.

one

one ſoule poſſeſſed them all: This was the thriving time of the Church. Then their multitude increaſed by thouſands and ten thouſands and walking in the feare of the Lord, and the comfort of the Holy Ghoſt were multiplyed. But when once men grew to ſeeke their *owne things*, and not *the things of Ieſus Chriſt*, and his Church, the Church ſoone fell into a languiſhing condition. As therefore you deſire to keepe up the ſpirits and ſtrength of the Church, ſo labour to keepe up your own ſpirits for the Church, as you deſire that may not faint, ſo doe you take heed of fainting in the ſervice of it.

as they help or hel p not the Church of God.

Act. 9. 31.

Thirdly, as for Gods ſake, and the Churches ſake, ſo for your owne ſake, for your owne comfort and benefit, and that in many reſpects. As firſt, Such a frame of Spirit as this will bee the beſt evidence of your owne ſafe condition, of your peace with God; tis a comfortable thing for a man to hate his luſts, to ſtrive againſt them, to waite upon duties, to attend upon Ordinances, to bee often enquiring, *What ſhall I doe to bee ſaved?* but all this may bee but ſelfe love (although ſuch a love God approves of) but when the ſoule comes to enquire, what ſhall I doe that Chriſt may bee glorified, that his Church may bee edified? to know no croſſe but the Churches croſſe? to preferre the joy of the Church before all his owne peace and wellfare? this is not only an Argument of a man looking Heaven-ward, but one that hath proceeded farre in the way; A Scholler of the firſt and higheſt forme; and this is that which Saint *Iohn* meanes, when hee doth ſo frequently ang all our evidence to Heaven, upon Love of the bre-

3 From our owne good, both

In our inward peace

Men are curſed or bleſſed

brethren, *Hereby wee know that wee are tranſlated from death to life, becauſe wee Love the Brethren. In this are the Children of God manifeſt from the children of the Divell: Hee that loves not his brother, is not of God: Hereby wee know that wee are of the truth, and ſhall aſſure our hearts before him. Every one that loves God, loves him alſo that is begotten of him.* And many other expreſſions, as if Saint *Iohn* knew no other evidence but Love; now what Love is it? Hee meanes it not of an inward affection only, to wiſh well to them, and ſo forth, but by love to ſerve our brethren, to lay out our ſelves, our lives, and parts, and all to ſerve them, *To lay downe our lives for the Brethren, as Chriſt laid downe his life for us.* This was that that bore up *Hezekiahs* heart in the time of his ſickneſſe, when hee could pleade, *Lord, remember that I have done that which is good in thy ſight.* What was the good that *Hezekiah* had done? even this, Hee had ſet himſelfe to purge Religion, to ſetup Gods Ordinances, to make the Church proſper, given up himſelfe to the publick ſervice of the Church of God, This made *Nehemiah* comfortably to goe to God; Oh my God, wipe not out the good deeds, that I have done for the Houſe of my God, And indeed, there neither is nor can be, any more certaine or infallible ſigne of a living member of Chriſts body, and of our communion with Jeſus Chriſt in his holy Spirit, that Spirit which dwels and acts in his whole myſticall body, then this, to ſympathize with the Church, to ſuffer in the ſufferings of it, to rejoyce in the conſolations of it and to preferre the good of it, before that of our

1 Ioh. 3. 14

Verſ. 10.

v. 16

Iſa. 38. 3.

Nehr 5. 41

our owne ſoules: Secondly, the honour of it may provoke you. Ingenuous and Noble Spirits will doe more for their honour than for their gaine, now if you waigh it in the Ballance of the Sanctuary, you ſhall finde, that to bee a publick ſervant of the Church, to have an influence into the wellfare of many, is the greateſt honour which God communicates to any Creature; The Creatures which are for publick and univerſall uſe, are moſt noble and excellent, the World might ſtand well enough without Pearles and Jewels, and a thouſand ſuch like things, but the fire, the water, the Sunne, the Earth, which are ſervants to all, the World were ruined without them. Yea this will make us like to the Angels, the excellenteſt of all Gods creatures, whoſe delightfull employment is to bee *Miniſtring Spirits, ſent forth to Miniſter for them, who ſhall bee heires of ſalvation.* What ſhall I ſay, this makes us (more than any thing elſe) like unto God himſelfe, *thou art good and doeſt good:* almoſt all the knowledge which we have of the glory of God, comes from the good which God diffuſeth into the Creature, and they partake moſt of Gods nature, and moſt eminently beare his Image, who are his moſt uſefull inſtruments in doing good to his Church and people; and if we marke it, wee ſhall ſeldome finde the Holy Ghoſt in the Scripture, to point out any as truly honourable, but under this notion, that they ſtudy the wellfare aud good of Sion. Marke them whom Saint *Paul* commends in the twelfth to the *Romans*, and yee ſhall ſee this is the matter of their praiſe; *Phebe was a ſervant of*

as they help or help not the Church of God.

And our honour before God and men. Heb. 1, 14

All are curſed or bleſſed

*the Church at Cenchrea, ſhee was a favourer of many: Aquila and Priſcilla were Pauls helpers, ready to lay downe their neckes* for a publick good. *Mary, Andronicus, Vrban, Triphena, Triphoſa*, and many other, this is their commendation, *They laboured much in the Lord.* So the houſhold of *Stephanus, Paul* would have all of them ſubject to the houſhold of *Stephanus*, he would have them num-
1 Cor. 6. 15 bred among the *Patricii.* What was the houſehold of *Stephanus?* It may bee ſome honeſt Tradeſman in his Civill ranke: but here is the Crowne: *They addicted themſelves to the ſervice*
2 Cor. 8. 23. *of the Saints*: and of the meſſengers of the Churches, ſome good men that came on the Churches errand, the Apoſtle ſaith, if any inquired what they were, what ranck or qualitie they were of, hee anſwers, they were *The Meſſengers of the Churches, the glory of Chriſt.* Yea Saint *Paul* of himſelfe, who ſeldome gloryed of himſelfe, who though hee were the greateſt Apoſtle, eſteemed himſelfe the greateſt ſinner, yet could not forbeare glorying in this, *That hee laboured more abundantly than any others, that the Care of all the Churches lay upon him, that hee became all things to all men, that hee might ſave ſome*, and the *Stigmata*, the brands or markes that hee bore about his body for his ſervice in the Church, hee did more glory in, than any Noble man can of his George or Blew Ribband: You ſhall ſee it, *Galathians* 6. verſe 17. The *Galathians* had uſed Saint *Paul* ſomewhat courſely, judged his actions and intentions, and marke how Saint *Paul* ſeemes to take ſtate upon him, *from henceforth let no man trouble mee*;

What

What made him thus high in his Spirit? *I beare in my body*, the *Stigmata, the markes of the Lord Ieſus:* this was a badge of his honour, and therefore they muſt uſe him honourably, and indeed if wee compare the honour and glory that reſts upon men for the ſervice of Chriſt and his Church, and that which vaine men ſeeke in other things, the truth of this would eaſily bee ſeene. Suppoſe one man could ſay, this wound I received in fighting for a *Miſtris* in a Duell: Another thus, my ſtate is empaired in brangling ſuites at Law, Another in gameing and Whoreing. What fruit? what glory is in theſe things? but now on the other ſide, when a ſervant of God can ſay, *Hæc manus ob Eccleſiam pugnando, &c.* theſe offices I loſt, this preferment I went without, thus was I ſcorned, thus is my body waſted for Chriſts ſake and for his Churches ſake; this is glory indeed, this glory exceeds the happineſſe of mortalitie, and will outlive all wealth and pleaſure. And all experience ſhewes us, that however ſuch men are moſt oppoſed and ſcorned by the enemies of the Church, who alwayes moſt fight againſt the Captaines and Leaders, yet among the Saints theſe are the moſt precious men, one of them eſteemed worth a thouſand of others: and this ſome thinke Saint *Paul* to aime at in the fifth to the *Romans*, when he ſaith, *ſcarcely for a righteous man will one dye, yet peradventure for a good man*, that is, a uſefull Man, a ſerviceable Man, a Man whoſe life and labours benefits many, *Some would even dare to die.* Thirdly, nor is the Reward leſſe, at the preſent it may bee ſuch inſtruments

as they help or helpe not God's Church.

v. 7. Thirdly in the greatneſſe of our reward. Mat. 19. 29

All are curſed or bleſſed

ments may looſe *Houſes, or brethren, or children, or lands, and their owne lives*, but they ſhall finde it againe, *in this life a hundred fold beſides the inheritance of everlaſting life.* Bread caſt upon theſe waters is ſeed ſowen in fertile ground; the boſome of the Church is the moſt fruitfull ſoile in the world. Fleſh and blood will never believe this, but Jeſus Chriſt the Lord of Life and Glory, whoſe all the Silver and Gold in the World is, who hath power enough to promote his ſervants and favourites, hath ſufficiently aſſured us of this in his Goſpell; Men will ſecurely adventure their eſtates upon Ropes and Cables in the deepe Seas, when the enſuringoffice is ingaged for their ſecuritie; if yee dare truſt the inſureing office of Heaven, goe on, ſerve the Church, I promiſe in the Name of Chriſt to you, yee ſhall bee paid every penny, every houres ſleepe which yee have broken, every gray haire which is hereby ſcattered upon your head, every diſeaſe which yee have contracted, every reproach which you have ſuffered, ye ſhall looſe nothing by all or any of theſe, he will repay it you in this world an hundred fold in better things, it may be with trouble and perſecution, but in the world to come ye ſhall have life everlaſting; Thus farre the motives, which would the Lord let ſinke into your hearts: how would yee with *Paul* rejoyce to be offered up a Sacrifice for the Church of Chriſt? how willingly would yee continue to ſpend, and to bee ſpent in ſo good worke?

Secondly, ſome directions how we may be able to doe this: where

Firſt

First, I ſhall ſhew what is requiſite to prepare us and fit us to bee the Churches ſervants. Secondly, how and wherein they that are fit ſhould help the Church. as they help or help not the Church of God.

First, men muſt bee fitted for it; this *Mercury* is not made of every wood; the Lord needs no Inſtruments; if hee uſe any, it is *propter munificentiam*, not *propter indigentiam*; becauſe hee meanes to honour them, not becauſe they can benefit him: and therefore hee will make them choice ſpirits, rare and ſingular men, to whom he will thus communicate his owne glory, and three things muſt meet in them. First, They muſt be godly; a Generall in an Army neither gives pay nor command to any, untill they bee duly entred into his muſter-book: Now men are never numbred among the Lambs followers, their names are not entred into his Liſt, untill they be Saints. Read *Revelation*, where ever the Lambs followers are deſcribed, *They are ſuch as have waſhed their Robes, made them white in the blood of the Lamb, ſerving him night and day; they are redeemed from the earth; in their mouth is found no guile.* They that are with the Lamb are *called, and choſen, and faithfull.* And it muſt needs be ſo; for ſo long as men are in their unregenerate condition, they are Satans vaſſals in the maine; there is not in them a *ſubſtratum* of reall uſefulneſſe to the Church; their heart cannot be with the Lord nor his people: 'Tis only the new life which is the right principle of this ſervice which is here expected: If therefore the Lord hath kindled in any of your hearts a deſire to doe him ſervice, I Meanes to make us uſefull. The perſons muſt be First Godly Rev. 7. 14. 14. 4.

*All are curſed or bleſſed*

beſeech you, firſt, humble your ſouls deeply before God for your ſinnes; get your Robes waſhed in the blood of the Lamb, reſt not till the Spirit of Chriſt come to dwell in you, and when yee have, once with the *Theſſalonians*, given your ſelves firſt to the Lord, then yee are fit to give your ſelves to the Church for the Lords ſake.

*Deniers of themſelves.*

Secondly, as they muſt be *godly*, who would be ſervants to the Church; ſo they muſt learn to *deny themſelves*; they muſt be taken off from all private ſelfe-engagements; they muſt ſet light by their own eaſe, their own profit, and their own life: *If any man* (ſaith Chriſt) *come to me, and hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea, and his own life alſo, he cannot bee my Diſciple.* Search through all the Scriptures, you ſhall hardly finde a man who ever was fitted to bee uſefull in the Church, till he had ſet himſelfe aſide; *No man that warreth, entangleth himſelfe with the affaires of this life, that he may pleaſe him who hath choſen him to be a ſouldier.* And therefore it was the *A, B, C*, which Chriſt taught all his followers, even this leſſon of *ſelfe-deniall*: You ſhall read *Mat.* 20. *v.* 22. That when the mother of *Iames* and *Iohn* came to ſeek *preferment* at Chriſts hand for her two ſonnes, that the one might ſit at his *right* hand, and the other at his *left* in his Kingdome; Chriſt preſently nips that motion in the head, and tells them, that inſtead of expecting ſuch high and pleaſant things in this world, they muſt (if they meant to be his Apoſtles) prepare to *drink of his cup, and to be baptized with his baptiſme*; that is, take paines and ſuffer trouble.

Luke 14.26.

2 Tim. 2.4.

And

And verily ſad experience hath taught this, that men are never cordiall to the Church of Chriſt, who *embrace this preſent world*. It is recorded of the King of *Navarre* then a Proteſtant, being preſſed by *Beza*, to appeare more in the cauſe of God, and to owne religion to the purpoſe: He makes him anſwer to this effect, That he was their friend, but he reſolved to put no further to Sea, than that he might *get to ſhore if a ſtorme ſhould riſe*; he reſolved not to hazzard his hopes of the Crown of France, and you know what became of him. So when men will make religion as *twelve*, and the world as *thirteene*, they will in ſad tryals, with *Demas*, *forſake the cauſe and ſervants of God, and embrace the preſent world:* Like thoſe Potters recorded in the firſt of the *Chro.* who *dwelt among plants and hedges: There they dwelt with the King for his work.* A brand which the holy Ghoſt ſets upon them, who when *Cyrus* proclaimed liberty and encouragement to returne to *Ieruſalem*, to rebuild the Temple, and ſet up the worſhip of God, refuſed to goe back with their brethren, and choſe rather to dwell among *plants* and *hedges*, than to hazzard a gaineſull trade, which they made of the Kings work. O beloved, take heed of theſe choaking thorns, the riches, cares, and pleaſures of this world; eſpecially beware of the world, when it comes with flattering allurements: Many ſhips have been ſwallowed in a *calme*, when they have outrid ſeverall *ſtormes*. Troubles and perſecutions, (like the wind in *Plutarchs* Parable) make men gird their cloak (their profeſſion of religion and ſervice to the cauſe of God) cloſer to them, when the

as they help o help not Gods Chur.

2 Tim. 4.23.

Men are curſed or bleſſed

warme Sunne-ſhine of preferments ſteales it from them:

*Rebus in adverſis facile eſt contemnere vitam.*

There is a notable ſtory of a ſouldier of *Antigonus*, one whom the Prince obſerved to be a very valiant man, ready to adventure upon any deſperate ſervice, and therefore much favoured him; and obſerving that he ſtill looked pale and lean, would needs know what he ayled, and finding that he had a ſecret and dangerous diſeaſe, he cauſed all poſſible meanes to be uſed for his recovery; which when it was accompliſhed, the Prince obſerved him to be leſſe forward in ſervice than formerly, and demanding the reaſon, he ingenuouſly acknowledged that now he felt the ſweetneſſe of life, and was loth to loſe it. And thus doe many thouſands, who with *Ionathan* when they come into a wood that drops with honey, leave the chaſe of Gods enemies, and feed upon the ſweetneſſe of worldly advancement. But, O yee Worthies, *fly all theſe things*; with *Paul*, *eſteem your lives not deare to you: Let no earthly thing move you, ſo you may finiſh your courſe and ſervice appointed you from and for the Lord Ieſus Chriſt*: and conclude with *Eſther*, *if I periſh, I periſh.*

Acts 20.24

3 They muſt love the Church.

Thirdly, whoſoever would bee a reall uſefull inſtrument for the good of the Church, muſt get an *unfaigned love* to the Church planted in his heart, that it may beare fruit in his life and actions. All we do is nothing but *our labour of love*. *Love* will force more than the ſtrappado, draw more than a yoke of oxen

oxen; It is a ſweet and ſtrong tyrant. When the Apoſtle *Paul* had preſſed the *Corinthians* earneſtly to ſtudy for the beſt gifts to make them uſefull in the Church: and to this purpoſe gives them a catalogue of the ſeverall gifts and graces which Chriſt, for this end, had ſhed abroad, when hee aſcended up on high: Yet in the laſt verſe of that chapter hee promiſeth to *ſhew them a more excellent way*, and that is the way of *love*, which he layes downe in the thirteenth chapter: which will *doe* all things, *endure* all things, without which if men had the tongues of men and Angels, all other gifts of propheſie, knowledge, &c. *they are but as ſounding braſſe, or tinckling cymbals*. This is the reaſon why Saint *Iohn* throughout all his Epiſtles calls for almoſt nothing but *love*; becauſe in that he calls for all. *My little children, love one another*. And this is alſo the reaſon why the Devil doth ſo infinitely labour to ſow the tares of diviſion in the field of the Church; hee knowes if he can break the *bond of love*, he breaks the *bond of perfection*, and opens the *flood-gates* to confuſion. Reſt not therefore, who ever thou art that deſireſt to do good in the Church, till the love of it be fixed in thy breaſt, as deeply as the love of the *Ark* was in the heart of the wife of *Phinehas*, who *died* for griefe when the Arke of God was taken: Or as *Calice* is ſaid to have been in Queen *Maries*, who affirmed, that *if her body were opened Calice would bee found in her heart*. To this end, conſider often how deare the Church is to thy deare Redeemer; how comely and beautifull it is in it ſelf; *comely as the curtains of Solomon*, even when it is *black as the tents of*

as they help or help not the Church of God.

1 Cor. 12. 27, 28.

All are curſed or bleſſed ——

*Kedar* with perſecution: How deformed, uncleane, and every way vain *all other ſocieties* are in compariſon of *this*; *As the Lilly among the thorns*; How near to thy ſelfe, begotten of the ſame ſeed, laid in the ſame womb with thee, and thou alſo wert laid in its womb, and ſucked its breaſts, redeemed with the ſame blood, enjoyeſt all the ſame priviledges, haſt all thy welfare in this world wrapt up in its welfare, and expecteſt to live with it to all eternity in the ſame glory. Theſe thoughts rightly working upon thy heart, would make thee willingly ſpend and be ſpent for the Churches good: thy ſervices would not be as the motion of a ſtone caſt out of a ſling, at firſt ſwift by virtue of a violent impreſſion; but conſtant, and ſtrongeſt rather toward the later end, as thoſe motions are ſaid to be which proceed from a naturall inward principle. So then you eaſily apprehend the excellent uſe, and indeed the neceſſity of the concurrence of theſe three qualifications of *godlineſſe*, *ſelf-deniall*, and *love*, to the making up of a good Chruch-man: the Lord make them evident in all your hearts and wayes.

What theſe friends of the Church muſt doe.

Next followes, What men thus accompliſhed may and muſt doe for the Church. The ſervice required may be reduced to theſe two heads:

Firſt, ſomewhat to prepare us for action.

Secondly, to act as we are prepared.

By way of preparation three things are requiſite.

a By way of preparation, they muſt

Firſt, carefully to *informe* our ſelves of the ſtate and condition in which the Church is, otherwiſe wee deprive our ſelves of all poſſibility of being helpfull to it. Be a man never ſo willing, and never ſo able

able to relieve the diſtreſſes of his brethren, hee can neither heal the ſick, nor help the poor, unleſſe hee knew who and where they were that needed, and what helpe they wanted. This made *Nehemiah* ſo diligently to enquire concerning *Ieruſalem, and his brethren which were left of the captivity.* This made *Daniel* ſearch into *Ieremiahs* Propheſies, to know the condition of the Church, and learn his own duty.

1 they help or help not Gods Chur.

1 Know the wants of the Church. Neh. 1 2. Dan. 9.

2. This enquiry muſt not be out of Athenian curioſity, as moſt people enquire after newes; but ſo to know, as to work our hearts to a *fellowfeeling* of their condition, otherwiſe all our intelligence will be as dry clouds, flying over our heads without a drop of raine. Thus did *Nehemiah* as ſoone as hee underſtood that *his brethren were in great affliction and reproach, the wall of Ieruſalem broken downe, and the gates thereof burnt with fire, he ſate down and wept*: this prepared him for the good ſervice he did afterward. Thus alſo did *Daniel*, who when God had ſhewed him, though but in a viſion, the calamities that were to come upon the Church of the Jewes by *Antiochus Epiphanes, he fainted, and was ſick certain dayes.* And the want of this fellow-feeling is both taxed and threatned by God in *Amos 6. No man is ſorry for the affliction of Ioſeph.* God eſteeming it an argument of little love to ſit downe with *Haman* at a banquet, when the City of *Shuſhan* is in perplexity.

2 Sympathize with them. Neh. 1 4. Dan 8 27.

3. As wee muſt know and bee affected with the Churches want, ſo we muſt enquire what is in *our power* to do for it, wherein *we* may be helpfull. This I ſhall have occaſion to ſpeak of afterward.

3 They muſt enquire what is in their hand to help.

The

All are curſed or bleſſed

The ſecond ſort of directions are for action. And theſe may be brought to two heads.

2 By way of action, they muſt

Firſt, ſomewhat we muſt do immediately *to God for the Church.*

Secondly, ſomewhat wee muſt doe *for the Church from God.*

1 Pray for it.

Firſt, that which wee are to doe to God for the Church is to pray for it. I name this *firſt*, becauſe it is the firſt and chiefeſt ſervice that we can perform. If any other talent bee a penny, Prayer is a pound. This is the talent of all talents: concerning which I ſhall ſpeak a little more fully, as the ſeaſonableneſſe of it requires.

Firſt it muſt be granted, that all the friends of the Church *may help it* with their prayers: if with *Peter* they have no ſilver nor gold, but will give ſuch as they have, they may afford a ſubſidy of prayer. They have all the ſpirit of adoption, enabling them to cry, *Abba, Father*: So that what the Maſter of the ſhip ſaid to *Ionah*, *What meaneſt thou, O ſleeper? ariſe and call upon thy God:* (though he could neither ſit at ſterne, nor handle the tacklings, yet he might pray;) may be ſaid to any man in regard of the Church; though thou canſt neither runne, nor ride, nor write, nor fight, yet thou canſt pray: Awake, awake. And as plaine it is, that *God requires* it ſhould bee ſo. *O*

Pſal.122.6. *pray for the peace of Ieruſalem. You that make mention*

Iſa.62.6,7. *of the Lord keep not ſilence: give him no reſt, till hee eſtabliſh and make Ieruſalem the praiſe of the earth.*

Ier.51.50. *You that have eſcaped the ſword remember the Lord afar off, and let Ieruſalem come into your minde.* But the chiefe thing I aime at is, to diſcover the power of Prayer:

Prayer. Which I ſhall never bee able fully to expreſſe: None can tell what *Prayer* can do, but he that can tell what *God* can do. Yet theſe few concluſions may give ſome light toward it. as they help or help not the Church of God.

What great things Prayer is able to doe.

Firſt, *God hath not promiſed to do any thing without it.* It is confeſt, he doth many things without Prayer, but he hath not *promiſed* to do any thing for his Church without it. *All this will I doe*, (ſaith the Lord) *but for all theſe things will I be enquired by the houſe of Iſrael.* Secondly, As he hath promiſed to do nothing without, ſo he *will do all things by it: I will viſit you* (ſaith God) *and performe my good word toward you*; but you muſt *performe* your *good work* towards me: *Then ſhall ye call upon me, and you ſhall goe and pray unto me. Aske and you ſhall receive: this is the confidence that we have, that whatſoever we aske according to his will, we know that we have the petitions that we deſire of him.* What cannot Prayer doe? It is able to overthrow all enemies: *When I pray, mine enemies ſhall turn back.* An hundred eighty five thouſand were overthrowne in one night, after the Prayer of *Hezekiah.* It is able to turne away all plagues, *peſtilence, famine, ſword, wild-beaſts*; whatſoever plague or ſickneſſe there be, prayer and ſupplication will heal all. It is able to bring downe all mercies; it is the key of heaven: *Eliah*, a man ſubject to the ſame infirmities with us, hee prayed, and the heaven was *ſhut*; he prayed again, and the heaven was *opened.* It is the moſt efficacious engine in the world; it opened the priſon doores, and the iron gate, to ſet *Peter* at liberty. It is the ſumme of all wiſdome, ſtrength, and policy. What ſhould I ſay more?

Ezek 36.37. Ier.29.10.12. 1 Ioh.14.15. Pſal.56.9. Iſa.37.36. 1 Kin.8.37. 39.

All are curſed or bleſſed

more? It prevailes over God himſelfe. *Iacob wraſtled with God*, and prevailed: What was his wraſtling? What was the ſtrength, whereby, *as a Prince, he had power with God?* Even this, *hee wept and made ſupplication to him.* It will not only ſtop the Sun in his courſe, as *Ioſhua* did, *Sun ſtand thou ſtill in Gibeon, and thou Moon in the valley of Ajalon*; but (with reverence be it ſpoken) it holds that hand which rules heaven and earth. Let mee alone, ſaid God to *Moſes*, *that I may deſtroy them: Moſes* prayer hindred God from doing what hee ſeemed reſolved to doe. *Hee ſaid hee would have deſtroyed them, had not Moſes his choſen ſtood before him in the gap, to turn away his wrathfull indignation.* And thus ſome interpret that place of the Prophet *Iſaiah*, *Ask mee of things to come, concerning my Sonnes; and as concerning the works of my hands command ye me*: as if God had made over his own omnipotency to Prayer.

Gen 32 26. & Hoſ. 12.4

Exod. 32.10.

Cap. 45 v. 10

*Queſt.* But whence is it that Prayer becomes thus efficacious? What is there in the ſubmiſſions and ſupplications of poor worms to work ſuch wonders?

*Anſw.* I anſwer, Theſe four things meet in prayer, which are the ſtrength of it, and may be your ſatisfaction. Firſt, The *perſons* who pray are Gods *owne children*, dearer to him than heaven and earth, tender as the apple of his own eye: and we who are parents know how prevalent the cryes of our own children are: *we being evill can give good things to our children.* Secondly, Gods *owne Spirit dictates* and endites their prayers for them: *wee know not what to pray for as wee ought, but the Spirit it ſelfe makes interceſſion for us.* Now as it is ſaid of the Sonne, *I know thou heareſt me alwayes*;

And the reaſons of it.

Rom. 8 26

*alwayes*; ſo may it be ſaid of the Spirit. What regard ſoever he may bear to *us* poore ſinners, he will certainly regard the interceſſions of his *owne Spirit*. as they help or help not Gods Chur.

Thirdly, The Prayers of Gods people they are offered up and preſented to God by *his owne Son*, our Lord Jeſus Chriſt, *the high Prieſt of our profeſſion, the Angel of his preſence, who is at the right hand of God, who daily makes interceſſion for us*, as the Spirit makes *interceſſion in us*, and mingles *his incenſe, with the prayers of the Saints, upon the golden altar which is before the throne*. Rev. 8.3. Fourthly, There is this in prayer, that it gives the *greateſt glory unto God*. Of all gifts or graces which God hath given to any creature, never any thing (except faith only) was found to give that glory to God which prayer doth: eſpecially in theſe *two things*. Firſt, it *brings God into the field* to fight the battell for them, makes him to work all their works for them; as indeed he doth. What ſoever a man prayes for, he doth by interpretation ſay, Lord, I never ſhall have this, unleſſe thou *give* it me; I never ſhall *do this*, unleſſe *thou doe* it for me. And that is the reaſon why in 2 *Chron.* 20. after *Hezekiah* and his people had prayed, and profeſſed they had no ſtrength of their owne, left the worke only and wholly upon Gods hand. Then God tells them, *The battell is not yours, but Gods*; Now you have put it into my hands, you ſhall ſee what I will doe for you. And ſecondly, When the work is done it aſcribes the *praiſe and glory* of all to him, to whom alone it is due. If we mark it, God hath little glory in the world for thoſe good things which men receive without Prayer; their friends, parts, wit, induſtry,

*Won a cer-ſed or bleſ-ſed*

muſt ſhare with God; but what is *won* by Prayer is *worn* with thankfulneſſe; there being a naturall relation betwixt *praying* and *praiſing*, as the rivers returne by the ſea from whence they come.

*Application of it.*

O that I were able to teach you the right uſe of this engine. And firſt let mee ſpeake to you (right Honourable and Beloved) the Lords and Commons aſſembled in this Parliament: Give mee leave to ſhew you the true ſpring of all that good, which hath come through your hands, ſince your happy entrance upon your great work. God knows I would not eclipſe your worth nor due praiſe: We rejoyce in you, and bleſſe God for you; wee have received great mercies by your means: but are you the cauſes of them? Have they been done by your wiſdome and forecaſt, or for any worthineſſe found in your ſelves? Hath not God done them all almoſt by contraries? Have not you been many times at a loſſe, even at your wits end? Hath not God marvellouſly diſcovered wicked enterpriſes againſt you, and almoſt miraculouſly preſerved you by his own naked arme, ever ſince the beginning of your meeting? Give therefore the glory where it is due, you ſhall have the honour of excellent inſtruments, but this honour is too high for you. Know therefore, Beloved, (and it will encreaſe your honour to acknowledge it) that Prayer, and God by Prayer hath done all this: While you have been with *Ioſhuah fighting* in the *valley*, *Moſes*, *Aaron* and *Hur* have been *at prayer* upon the *mountain*. God hath poured out upon many parts of the Kingdome, but more eſpecially in and about this great City, a moſt fervent Spirit of Prayer:

*Shewing, by way of inſtruction,*

1. *Whence all our preſent mercies and deliverances come*

Prayer: In many thouſand families you are every day mentioned at the throne of grace; few dayes of your Seſſions have paſſed over, without extraordinary faſting and prayer, either publike or private on your behalfe: And when prayer doth thus aſcend, mercies muſt needs deſcend. Let God therſore have the chiefe honour for pouring out the ſpirit of prayer and ſupplication, the fruit whereof is the upholding your hearts and ſpirits daily in your work. as they help or help not the Church of God.

And this alſo intimates the beſt hope wee have of your good ſucceſſe for the time to come; even becauſe God hath put it into the heart of the *Kings Majeſty and your ſelves*, to put the whole kingdome into a *poſture of prayer*; we hope your care in putting the Kingdome into a *poſture of defence*, will be ſerviceable: but wee expect our greateſt help and advantage, as from our *daily prayers*, ſo more eſpecially from thoſe *ſolemn monthly dayes* of humiliation, that are afforded and appointed us. And our hopes of more.

*William* the Conquerour, when he was Duke of *Normandy* (according to the ſuperſtition of thoſe times) builded many Abbies, Monaſteries and Nunneries, and told his friends he was at this coſt to ſtrengthen his Kingdome, eſteeming them as ſtrong fortifications, wherein he provided many to fight againſt the devill, the world, and the fleſh: this he ſaid according to his light. I can more truly ſpeak from God that in every congregation where godly Miniſters and godly people ſhall, according to publick direction, ly in the duſt, faſting, and mourning, and praying before the Lord; there are ſtrong holds ſet up for the ſafety of the Kingdome.

All are curſed or bleſſed

2 For reproofe.

Secondly, how ſadly doth this ſpeak againſt many thouſands of profeſſed Chriſtians! ſome *cannot* pray, ſome *will not* pray, ſure I am many *doe not* pray, who in all this long time of *Germanies* afflictions have never ſeparated themſelves to afford one dayes prayer for the help of their brethren: and in all our owne exigents and darkneſſes have never ſtood upon the walls to help either *England*, *Scotland*, *Ireland*, King, or Parliament: theſe are a miſerable generation. And this their not praying for the Church is a ſad token againſt them, that when the Church of Chriſt ſhall *ſing for joy of heart, themſelves ſhall cry for ſorrow of heart, and howle for vexation of ſpirit.*

Iſa. 65. 14.

3 Exhortation to help the Church by Prayer.

What remaineth then, but that all you who make mention of the Lord, and bear his Name, who have received this mercy, that you may have acceſſe to the throne of grace, be quickned up, for the time to come, to ſtand upon the walls, to give God no reſt night nor day, to let *Ieruſalem* come into your mind, conſtantly to do that which Maſter *Bradford* made the ſubſcription of his letters, *pray, pray, pray.* God hath done *great things* for us; but many *great things* are yet to bee done; much rubbiſh to be removed; many obſtructions to bee cleared, many enimies to be overthrown. *Ireland* is to be relieved, Religion to bee eſtabliſhed; *Prayer* may doe all this; wee may overmatch all our enimies by *prayer*, diſcover all their plots by *prayer*. Let us not bee traitors againſt the Church and State, in ſlighting or forbearing the uſe of that, which may work all our works for us; this is to betray the forts of the Kingdome,

Motives thereunto.

dome. But remember when I exhort you to pray, I mean, Firſt, it muſt be *prayer* indeed; many can read *prayers*, ſay *prayers*, ſing *prayers*, many can conceive or utter *prayers*, who yet cannot pray: Prayer is a pouring out of the ſoul to God. And ſecondly, this ſpirit poured out in prayer muſt bee a pure ſpirit: *If I regard iniquity in my heart, the Lord will not hear my prayer.* And thirdly, this prayer muſt bee a prayer of faith; Pray in faith and waver not: And in a prayer of faith three things muſt meet. Firſt, That the things begg'd bee according to the will of God. Secondly, That they bee begg'd in the name of Chriſt. Thirdly, that we rely upon the faithfulneſſe of God, for the performance of them. This is to pray in faith. Fourthly, Our prayers muſt bee fervent, humble, conſtant; and when we have prayed, wee muſt remember, that though prayer be the great means, yet prayer is not all the means. Prayer muſt quicken us up *to* the uſe of other means, and ſanctifie us *in* the uſe of other means; other means are fruitleſſe without prayer, and prayer not ſeconded with the uſe of other means, where they may be had, prevailes not. Theſe things you cannot bee ignorant of, and therefore I only point at them, eſpecially in theſe ſtreights of time.

as they help or help not the Church of God.

Pſal. 66. And deſertion herein.

One thing more I muſt needs adviſe about, before I paſſe from this great help of prayer. And that is, in what eſteem praying ſpirits ſhould bee had amongſt all wiſe men; I know the world ſlights and ſcornes them, but in truth they are the very *Chariots and Horſemen of Iſrael*: Ten praying men might have ſaved *Sodom*, and the Cities round about.

2 Exhortation to prize ſuch as have the ſpirit of Prayer.

*Solomon*

All are curſed or bleſſed

Eccleſ 9.14. *Solomon* ſaith, *There was a little City and few men it, and a poore wiſe man by his wiſdome delivered this City from the ſiege of a great King; Yet no man remembred that ſame poore man.* Truly thus it is with poore praying Chriſtians, they deliver the Iland and yet no man regards them. *David* knew how to prize ſuch ſpirits, who, though hee were a King, thought them fit to bee his companions who cal'd

Rom. 15 30. upon the name of God. *Paul* knew how to prize them who begged for prayers, as a priſoner for a ranſome, *Now I beſeech you, brethren, for the Lord Ieſus Chriſts ſake, that you pray for me.* Yea, *Ioaſh* though an Idolater, when the praying Prophet *Eliſha* lay a dying, wept, and cryed, as ſenſible of looſing the chiefe ſupport

2 King 13 14. of his Kingdome, *O my father, my father, the Chariots of Iſrael, and the horſemen thereof.* Nay, which is yet more, a heathen Emperour *Marcus Aurelius*, finding by experience the power of the prayers of Chriſtians, gave all the world notice of it, ſtaid the perſecution againſt the Chriſtians, and call'd that band of Chriſtians *Legio fulminatrix*, the thundring band. Let us therefore not fall ſhort of heathens, let us not undervalue or ſlight them, who carry the Keyes of

Iſa. 19. 24. heaven at their girdle. Verily (Right honourable and beloved) if you knew what bleſſings they are in the midſt of the land, you would take pleaſure in them, you would ſeek for *praying* friends, *praying* ſervants, *praying* tenants; you would deſire to have a ſtock goe in every one of their veſſels. You would ſay to them all, as they to their companions going

Zech. 8. 21. &c. up to the houſe of God, *To pray before the Lord, and to ſeek the Lord of hoſtes, I will go alſo.* Yea, you would *lay hold*

*hold upon the skirt of these men, saying we will goe with you, for we have heard that God is with you.* This is the greatest help which we can give to the Church of Christ. This wee doe immediately *to* God *for* the Church. as they help o help noc Gods Chur.

There are some things also which we must doe *for* the Church *from* God: The particulars are innumerable, but in regard the time is wholly spent, I shall give you the summe of all in one short conclusion. And indeed a little time may make it cleare to your understandings, although the practise of it require the study of your whole lives. 2 To employ all our gifts and Talents as Stewards and servants for the Church.

The conclusion is this, Whatsoever abilities any have received in any kind, they are given to them to this very end, to be serviceable and usefull to the Church of Christ with them: *All the manifestations of the spirit* in gifts and graces, *are chiefly given* for this end *to profit* the Church with; all the livelyhood of our naturall faculties, of our actions, of our worldly wealth, of office or authority, are given us, not for our own carnall ends, no nor primarily for our own salvation; but that with them all wee should be *as good Stewards of the manifold graces of God.* So that our hands if skilfull to write, should be employed as Secretaries of the Church, our feet as *Messengers* of the *Church*, our tongues as *Advocates* for the *Church*, our Wisdome and learning as *Counsellors* for the *Church*, our wealth as *Stewards* or *Almoners* for the *Church*. Whatever any man hath, the Lord would have his Church to be the Common-storehouse, into which all should bee brought, the body to which all should be service- 1 Cor. 12.7. 1 Pet. 4.10.

All are cu-
ſed or bleſ
ſed as they
Exod. 35.

able: juſt as it was when the Tabernacle was to be built: Not only *Bezaleel* and *Aholiab*, men skilfull in all manner of work, were to beſtow their labours upon it; but all with whom any thing was to be found, whether ſilver or braſſe, or fine linnen, or Goats haire, or Badgers skins, or Rams skins; all with a willing heart were to bring it in; yea, the very women, that could ſpinne either linnen, or woollen, or haire, were all to be employed to further the work of the Tabernacle.

This needs no prooſe, every mans ſpirit carries him to do all this for whatſoever is his *ſummum bonum*, his chiefeſt happineſſe; ſuch as make Mammon their God, or their belly, do readily contribute all they *have* or can *doe* to the ſervice of them. I ſhall ſhut up all with a briefe application, Firſt, for reproofe, Secondly for duty.

Application of this,

1 For reproofe of moſt who are ſtrangers to this duty.

How ſadly doth this ſpeak concerning them whoſe ſerviceableneſſe to the Church conſiſts only in empty and barren wiſhes! the ſame which they can and doe afford to any creature which they ſee to be in diſtreſſe; they love the *Church*, they pity the miſeries of the *Church*, they are ſorry for *Germany*, when they think on it, and that is but ſeldome: They grieve for *Ireland*; but require either their hands to underwrite, their legs to walk, their purſes to contribute, their authority to command or countenance, &c. they can ſpare none of all theſe. They have a bottomleſſe *gulfe* called *ſelfe*, which ſwallowes all they *are*, *have*, or *can doe*, and yet is never ſatisfied. Aske them if they have a heart to do nothing for the Church, they anſwer readily they

pray

pray for it with all their heart, and that is all they can doe. But let all ſuch falſe-hearted Chriſtians know, that the Lord needs none of their help, and cares as little for their dry barren prayers, as the poore beggar did for the Biſhops bleſſing, who begging for a peny, but denyed that, and put off with the offer of a benediction, told him that hee perceived his peny was better than his bleſſing, otherwiſe he had denyed him that alſo. In the meane time think how thou wilt appeare in the day of thine account, when the not having much, but the improving of what we had to our maſters advantage, will bring the *Euge bone ſerve*; when others ſhall come in and ſay, Lord thy pound hath gained five pounds; when (as *Gregory* ſayes) *Peter* ſhall come in with his gaine of *Iudea*, *Andrew* of *Africa*, *Thomas* of *India*, *Paul*, and the reſt, of many Nations; Miniſters bring in their ſheaves of ſoules, private Chriſtians their gleanings and bundles; And thou appeare empty, *thy* talent buried or embezelled, *thy* age ſpent, *thy* candle burnt out, nothing done by *thee* for the Church; when it ſhall appeare that thou haſt had gold and ſilver *to feather thy own neſt*, power and authority to terrifie thy neighbours; like a great Tree cruſhing or overdropping all that ſtand neare thee; and haſt had this worlds goods, as the Leviathan the Sea, onely to take thy pleaſure, and ſatisfie thy luſts in them. Woe unto thee if thy Maſter finde thee thus doing. This gaine of thy Talents, will be the loſſe of thy own ſoule. Luk. 12. 45.

as they help or help not Gods Chur.

Secondly, for exhortation to all, eſpecially to you Right honourable, and beloved; What words ſhall

2 For Exhortation. 1 To the Houſe of Parliament.

A late curſed or bleſſed

ſhall I uſe? How ſhall I make up a ſtrength to prevail with you, to give up your ſelves and all you have ſo wholly to the Lord and to his Church, that all your other outward occaſions may not ſo much as dare to expect any thing from you, ſo long as the Church hath need of it; that your pleaſures and ſuperfluities, nay your profits & ſometimes neceſſities, may never offer to come in competition with the Church of God, for any thing which you call yours. O that you could hear the Lord ſpeaking to you in the ſame language as once he ſpake to *Cyrus*, *For Jacob my ſervants ſake, and Iſrael mine elect, I have even called thee by thy name!* I confeſſe that inſtead of exhorting we have juſt cauſe to bleſſe God for you, when we conſider how you, who heretofore have lived at eaſe and in pleaſure enjoying the delights of the ſons of men, have now changed your *pleaſures* for *paines*, your *delights* for *dangers*, your *profits* and *gains* for *expences*, your *houſes* for *lodgings*, and ſtill continue to deny your ſelves in all theſe things, and goe on in your unwearied labours for the Church and cauſe of God. This is great matter of praiſe to God, and honour to your ſelves. Generous plants and odoriferous ſpices (they ſay) grow onely in hot regions: ſuch fruits as yours are not brought forth by every plant, ſuch plants as you grow not on every ground. But go ye on, ye Nobles and Worthies, forget what is behind; God and his people will not forget it: look and preſſe to the work which yet remains: Get the reſolution of *Ziſca* that brave *Bohemian* Captain, who not onely was willing to fight while he lived, but bequeathed his skin when he died, to bee

made

made a drum head for the ſervice of the warre. Hold out to the end, *Cloath ye with zeale as with a cloak, put on righteouſneſſe as your ornament:* Bee good ſhepherds ſtill, to reſcue and feed the flock committed to you: Be ſo many *Saviours upon mount Sion.* All this ſhall be done for the beſt Maſter; all this ſeed will be ſown in the moſt fruitfull ground, the boſome of the Church: and to quicken you the more, remember how much of the golden time which is gone *you* have waſted, with *Domitian*, in catching of flyes; how much of *your* eſtate hath bin ſpent needleſly in pictures, feaſtings, buildings, ſportings, if not worſe, in riot and diſorder; how much of *your* ſtrength hath been beſtowed in the ſervice of this world, and the God of it: and now when the gray haires are ſcattered upon many of you, and God might juſtly caſt you aſide as broken veſſels, the Lord ſhould chooſe you, and accept you in the moſt honourable ſervice that the ſons of men are capable of; nay that ſervice which he employed his owne Son in. How readily and cheerfully ought you to conſecrate your ſelvs and ſervice to this work! you ſhould come from your habitations and countries, as the *Levite from the place where he ſojourned, with all the deſires of your minds to ſerve the Lord your God.*

as they help or help not Gods Chur Iob 29.

Obad. v. ult.

Deut. 18 6.

And to you the reſt, beſide your Prayers, the exigence of the Church at this preſent time requires from you many other things. It may be ſome of you may be called, as ſouldiers, to ſpend your blood in the Churches cauſe: If you knew the honour and the reward that belongs to ſuch a ſervice, you would ſay, as the Martyr once, Had every haire on your

a To all others.

All are curſed or bleſſed

head a life, you would venture them all in the Churches cauſe. It may be others of you may, with *Nehemiah*, be called from your own eaſe and honour to ſome wearieſome task, embrace it readily. It is like your collections and contributions will be more frequent than ordinary, and very ſhortly in an extraordinary occaſion, for the relief of our diſtreſſed brethren in Ireland: many in the City of London have ſet excellent examples, let me provoke you by their pattern, as the Apoſtle *Paul* did the Corinthians to the like work, by propounding to them the example of Macedonia: Onely remember this, that what
Matth.25.35 you give in this caſe is interpreted by Chriſt as given to his owne perſon; and whom would not this provoke? It is reported of Maſter *Fox*, that when a poore man asked ſomething of him for Chriſt Jeſus ſake, he queſtioned with the man, whether hee knew Jeſus Chriſt; and finding ſignes that the man was a Beleever, hee gave him his horſe, when hee had no money. I commend not his diſcretion, but his zeal and charity were admirable. Do ſomewhat proportionable to the diſtreſſe of your brethren; Behold your Saviour comming naked, and hungry, and baniſhed in theſe his afflicted members. And in whatſoever elſe the Lord and his Church may have any need of you, remember that Gods bleſſing is upon them that come to helpe him: and that *Meroz*, and with *Meroz* all others are curſed, who *come not out to the help of the Lord againſt the mighty.*

MVSEVM BRITANNICVM

FINIS.

Die Veneris 25. Febr. 1641.

*IT is this day ordered by the Houſe of Commons, that no man ſhall Print the Sermons Preached on the laſt Faſt day, before the Houſe of Commons, by Maſter* Calamy *and Maſter* Marſhall, *beſides themſelves, for the ſpace of theſe two moneths, without the particular Licence and Approbation of the ſaid Houſe of Commons.*

H. Elſynge Cler. Parl. D. Com.

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THeſe are to give notice, that I appoint *Samuel Gellibrand* to print my Sermon.

*Stephen Marſhall.*